

Library of the Theological Seminary,
PRINCETON, N. J.

Division.....*I*.....

Section*7*.....

Shelf.....

Number.....

✓
THE
JEWISH EXPOSITOR,

AND
FRIEND OF ISRAEL.

CONTAINING

MONTHLY COMMUNICATIONS RESPECTING THE JEWS

AND THE

Proceedings of the London Society.

: אקים את-סכת דויד הנפלת Amos ix. 11.
Οὐκ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ. Πᾶς Ἰσραὴλ σωθήσεται.
Rom. xi. 2. 26.

VOL. IX.—1824.

London :

Printed by A. Macintosh, 20, Great New Street.

PUBLISHED BY JAMES DUNCAN, NO. 37, PATERNOSTER ROW;
SOLD AT THE LONDON SOCIETY'S DEPOSITORY, 10, WARDROBE PLACE,
DOCTORS' COMMONS; BY SEELEY, FLEET STREET;
AND HATCHARD, PICCADILLY.

1824.

PREFACE.

AT the commencement of the ninth year of their labours, the Editors of the Jewish Expositor find abundant reason for humble thanksgiving to God, and cordial congratulation to their readers, and the friends of the London Society for promoting Christianity among the Jews, on the steady progress of the Jewish cause. The augmentation of the funds of the Society---the enlargement of their field of usefulness---the growing interest which their cause excites in the minds of pious Christians---the gradually-diminishing prejudices of the Jewish people, manifested by a truly surprising readiness to receive Christian instruction, and discuss religious questions---the additions which the Society has been enabled recently to make to their agents and missionaries---all these circumstances combine to excite the most pleasing anticipations of their ultimate success. It is manifest that as the Society's operations become more extensive, the labours of every department must be greatly encreased. This has been experienced very largely by the Editors of the Jewish Expositor, who are the official channel of communicating to the public the proceedings of the London Society. Wishing to give the widest possible circulation to intelligence of this description, and being desirous to excite general attention to the subject of Jewish evangelization, the Editors, under the direction and advice of the Committee of the London Society, have adopted measures whereby they hope to make their work more effective and interesting, by placing it entirely on a new footing.

The Jewish Expositor will not in future be published at the expence of the London Society; several individuals having united themselves with the original Editors, the work will be conducted solely by them, and at their expence; the profit or loss, the credit or blame which may be attached to the execution of their plan, must devolve exclusively upon the Editors. The Society is only pledged to supply its religious intelligence and proceedings, as long as the work is

carried on in a manner congenial with their views and principles, and to take a certain number of copies at a fixed price, for distribution among those members who are entitled to them.

With regard to the future conduct of their work, the Editors have great satisfaction in reporting to their readers, that they have received such an accession of strength in the various departments of their publication, as leads them confidently to hope, that it will exhibit new claims on the attention both of the friends of Israel, and of the public in general. It will be their constant and conscientious endeavour to diffuse the real principles of the London Society through every page; to be catholic in their views, Christian in their spirit; and simple in their design. They have no sinister intentions, no private interests to promote. They would admit nothing into their work which could in any measure weaken the mutual bonds of love which unite all real Christians to each other, or shake the foundations of their common faith. The greatest object of their ambition would be to raise this work into a powerful engine to promote the designs of the London Society, to excite general sympathy in the bosoms of Christians towards the lost sheep of the house of Israel, and to awaken the Jews themselves to a more active and earnest consideration of the claims which the Gospel of Jesus Christ has upon them. These are subjects which only require to be thoroughly investigated, in order to have their vast importance duly appreciated. The friends of Jewish conversion have nothing to fear from discussion; their greatest enemies are indolent incredulity, and supercilious indifference.

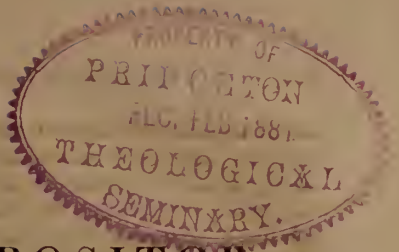
The monthly contents of the Jewish Expositor are comprised in two departments: *Miscellaneous Original Communications*, and *the Proceedings of the London Society*. With regard to the *former*, the Editors are solely responsible as far as their *admission* is concerned. But it must be carefully recollected, that no periodical publication is, or can be, responsible for all the peculiar views which their various correspondents may take of the subjects which they discuss. So long as scriptural truth is not impugned, nor Christian charity invaded, the Editors are exonerated from blame. It is obvious that this portion of their work must derive its interest and its merit principally from the kind assistance of corresponding friends; and to this the Editors would earnestly invite attention. They doubt not that there are many highly-talented individuals, in various parts of the kingdom, who have turned their attention to the important subjects to which this work is exclusively devoted, and they can

assure such individuals, that there is no way in which they can employ a leisure hour more efficiently to promote Christianity among the Jews, than by contributing miscellaneous papers or reviews, to this work; thus they may kindle the zeal of Christians towards the sacred cause in which the Society is engaged, and awaken the attention of the Jewish people themselves to a consideration of the doctrines of Christ. The interesting fact that Jewish Rabbies write in the *Expositor*, although it be to controvert the doctrines of Christianity, proves, at least, that *some* Jews do read this publication, and are not indifferent to the proceedings of pious Christians, whilst it affords an opportunity of refuting error, and of enforcing truth. The attention of any friends who may be inclined to lend their valuable assistance to this portion of the work, is directed to the syllabus which is attached to each number of the *Expositor*: they will perceive that any remarkable incident which may have occurred in their accidental communications with Jews; any passages which may have struck them as connected with these subjects in their general reading; any portion of scripture which appears to throw light upon the Jewish question; any circumstances relating to the history, customs, prejudices, or ceremonies of the Jews with which they may be acquainted, would form suitable subjects for papers in this work: and they may be assured that the Editors would gratefully acknowledge such communications. The Jewish *Expositor* should be the compendious common-place book of all pious Christians who feel an interest in the conversion of Israel, the spiritual treasury into which each should cast his mite; and were all Christians imbued with the true Spirit of Him who wept over the devoted city, and prayed for his murderers, that treasury would soon be rich indeed!

But it will be to the second department of their work that the Editors will give their most unwearied attention. *The Proceedings of the London Society* will always occupy the larger part of their pages. The correspondence of their missionaries and foreign agents--the progress of the Society at home and abroad--the latest intelligence respecting the spiritual state of the Jews---and all the information which can be gleaned in connection with these subjects, will continually be laid before the public. For the *genuineness* of such statements the Society will be responsible; for nothing of this description will be admitted into the *Expositor*, which has not passed through the hands of the Secretaries, or has not been laid before the Committee. Their *authenticity* must rest upon internal evidence, and the credibility of the witnesses who report them. The Editors can only pledge

themselves not to admit any narrative, or journal, or history, without strictly examining the grounds on which it claims to be received as true, and having satisfied their own minds on the subject, they must commit themselves to the candour of their Christian readers. It will be their endeavour to select from the great mass of religious intelligence which comes before them, such portions as shall be generally interesting and profitable. It is to be observed, that on most occasions the names of places and persons will be withheld, for obvious reasons. This work is now too widely circulated at home and abroad, to allow of the publication of the names of those individuals whose secret history, both personal and relative, becomes known through the conversations of missionaries, or the confessions of an awakened conscience. Such publicity would have a twofold evil tendency; it would excite hypocrites to profess, and deter humble and sincere minds from confiding their difficulties to their spiritual instructors. Not to mention that many serious objections have been made to the publication of their names by the persons most interested in this arrangement.

It is only while the Editors of the Jewish Expositor adhere to the principles which they have now laid down for the conduct of their work, that they can ask or expect the confidence and support of an enlightened Christian Public. And in renewing and encreasing their efforts, as they humbly hope, for the glory of God in the salvation of his ancient people, they would earnestly solicit the fervent prayers of every friend to the spiritual welfare of mankind, that they may be strengthened with power from on high; may be guided by the secret influences of the Spirit; and that all their works begun, continued, and ended in Him, may be conducted in the meekness of wisdom.



THE
JEWISH EXPOSITOR,

AND

Friend of Israel.

JANUARY, 1824.

OBSERVATIONS ON RABBI CROOLL'S
REMARKS.

[Continued from vol. viii. p. 471.]

My dear Sir,

IN reviewing the remainder of your paper which I have now to notice, it is with pleasure that I discover many points on which we are agreed. You seem to be fully aware of the low condition into which as a nation you have fallen, in a moral and religious point of view; you confess, "that we Jews are all sinners, and have offended God, and do offend him daily with various crimes, and are not worthy to obtain any mercy." This is a most important confession: unless we are convinced of our sinfulness we are not disposed to fly to God for mercy, and without a knowledge of the danger of our disease we are not anxious to apply to a physician. If you are deeply impressed with a sense of the moral and spiritual wants of your people, you will be induced to look for aid somewhere; may you find it in your true "Messiah, the Son of David!" O that you could be persuaded that "God's two faithful servants, Elijah the prophet, and

the Son of David," are indeed come, have visited your people, and that the Son of David will again visit them. You are a reader of the Christian books, and you surely must be struck with the remarkable fulfilment of the prophecies to which you here allude, in the character of John the Baptist, who came in the spirit and power of Elias to prepare the way of the Lord. You are right in this observation, "that God in his infinite wisdom, will easily find ways and means to deliver you" from mental and spiritual bondage. May the time quickly approach!

In your view of the nature of the Abrahamic covenant of circumcision we fully agree; the worship of the one only and true God, and the observance of the rite of circumcision, were the two great precepts which your ancestors had to obey, previously to the giving of the Mosaic law. How remarkable also, is your scriptural view of the idolatrous and corrupt state of Israel in Egypt, immediately before their exodus! But God had mercy on them because "the time was at hand to fulfil the promise which was given to the fathers." Yet they were "to turn to him *first*,"

and to appease his anger by shedding the blood of an innocent lamb: the atoning blood was shed, and Israel went free. We trace your line of statement here, because we are disposed to think that all these circumstances were *typical* of your present state and future restoration. You are now in a state of as great moral and national degradation as you were then; your land is trodden down of the Gentiles; you are "scattered and peeled;" without king and without sacrifice; but the time to fulfil the promise is judged to be near, and if nationally you turn to the Lord in humility and repentance—if you look to the appeasing blood of the atoning Saviour, who died on Calvary, of whom that paschal lamb was a minute type, ("for not a bone of him was broken,")—then indeed may you hope for a far more glorious deliverance, than from Egyptian bondage.

Several facts which you mention in favour of your nation since your first captivity, have long been admitted by Christians, and adduced by them in proof of the divine authority of the sacred writings. You have adhered to the *outward* worship of the true God, and have strictly maintained the rite of circumcision. And your faithfulness in these points, has doubtless been partially instrumental in promoting that great and perpetual miracle, viz. your national and distinct existence as one people, though apparently mingled with every nation under heaven. That you have been a suffering people in temporal things from your earliest history, is a very striking circumstance, and doubtless teaches us, as you indirectly hint, that the true servants of God are strangers and pilgrims upon earth, only sojourners

here, but are looking for and hastening unto a better country, that is, an heavenly. To every pious mind these thoughts must always be affecting.

There is another point in which we should cordially unite with you in all you advance; I mean *your* view of the conduct of Christians towards you for the last 1700 years. No language which you can use, can adequately convey our abhorrence of their cruelties and rapacities. They have been the instruments in the hand of God for inflicting his threatened judgments upon you; but their conduct was the fruit and the result of their own wickedness, and of their total want of the spirit of that religion, to which they professed to belong. They followed the dictates of their own corrupt hearts, and God overruled their impiety to accomplish his purposes towards his rebellious people. And here allow me to observe, that I consider the conduct of your nation towards Jesus Christ, and our conduct towards you, to be strictly parallel cases; in both, God's purposes were accomplished, and in both, the wickedness of the human breast was the guilty instrument. God had said by his prophet Daniel, "that Messiah should be cut off, but not for himself." And by Isaiah, "that he should be a man of sorrows and acquainted with grief," &c. "for the transgression of my people was he stricken," &c. All this was accomplished in the cruel death to which Jesus Christ was put, by the fury of the Jewish populace, and the enmity of the rulers of those days. But they did it, not with a view to fulfil prophecy, but to gratify an insatiable spirit of revenge against a holy man who had brought their evil doings to light, and faith-

fully reproved them. Precisely thus was it with Christians in subsequent times, in their evil conduct towards you, nothing was further from their minds than fulfilling prophecy; they loved your money, and hated your religion, and therefore they plundered and maltreated you; but in so doing, God's secret and hidden purposes were accomplished. Exactly analogous to this view of the subject, is the story of Sennacherib, king of Assyria, as recorded in 2 Kings xviii. and xix. and Isaiah xxxvi. and xxxvii.; especially in that part of the narrative where the answer of God is given by the prophet, Isaiah xxxvii. 21—29. A reference to this passage would greatly elucidate the subject. Sennacherib had it only in his heart to slay, and to kill, and to destroy, but he was a scourge in the hands of God to a guilty and idolatrous people.

And now, my dear Sir, we must turn to some points of great moment to which you allude, and in which we *differ*: may the God of heaven assist us with his Holy Spirit, that we may learn and keep the truth! Notwithstanding you allow in great measure, as we have seen, the sinful and immoral state of your nation, "though you are all sinners, yet you maintain that the merits of the strict observance of these two commandments," (circumcision and the worship of the one God,) "which are the foundation of the whole law, are more than sufficient to restore you all into his favour, and collect all the dispersed of Judah and Benjamin from the four quarters of the world!" Allow me to observe that there is nothing analogous to this idea in any laws human or divine: obedience to any two commandments never can *atone* for the vio-

lation of the rest: this is a principle which you yourself could not allow to be applied to any matters with which you are conversant. For instance, would you as a father, admit the plea of a child who should argue thus? "It is true I have told many lies, I have beaten my brother cruelly, I have been insolent to my mother, I have cheated my schoolfellows, I have committed many enormities; but I have kept two of your positive commandments, I have never rebelled against you, and I have been very strict in my observance of all the rites and ceremonies of religion, which you have taught me, 'and the merit of these two acts of obedience are more than sufficient to restore me to your favour!'" Should you accept such reasoning from a child? With regard to human laws the case you know is clear, one capital crime is sufficient to take the life of any individual, though he may have been exemplary in his obedience to all the other laws of his country. Indeed with your views of the actual state of your nation, it is surprising that you could think of leaning upon such a broken staff as this. For *you* must know much better than I can tell you, that your people live in the constant violation of the law of Moses; that the writings of Moses, and indeed the whole of your sacred Scriptures, are very little read or known among you; that Rabbinical traditions, and an infinite number of rites and ceremonies which have no authority in the word of God, have been substituted for, and have superseded the rites of the Mosaic dispensation: that in many parts of the world the Jews are the subjects of a most debasing superstition; in a word, that you cannot as a nation look to your observance

either of the moral or ceremonial law for a ground of your acceptance before God. All this supposes also that if you could keep these laws you would be accepted; whereas we know that no one ever could keep them perfectly and sinlessly, and that no one ever profited by his observance of the rites and ceremonies of your dispensation, even when in its full glory, unless he observed them *in faith*, as typical shadows of better things to be fulfilled in the Messiah. I will only add one question upon this head. If you suppose your observance of these two precepts, circumcision and the worship of the one God, to be sufficiently meritorious to appease God's wrath towards you, and to deliver you from your present long captivity, why did not the observance of these commandments *save* you from this long captivity? for you have steadfastly adhered to them, even under persecution, ever since your return from Babylon. Indeed, my dear Sir, you must look *further* and *deeper* for the *cause* of your present captivity, and for the *source* of your deliverance.

You lay very great stress upon your natural descent from Abraham, and your inheritance of God's everlasting and unchangeable promises to Israel. You even go so far as to assert, upon a passage of Scripture, "that he who is an Israelite shall be saved, on condition that during his life-time he is called by that name, and known to all by that name, and is the same acknowledged by all his brethren, he is to be saved; but he who is born an Israelite, and afterward changes his name to that of another nation, there is no salvation for him." Is it possible, my dear Sir, that you can have well

considered this position? Can you believe that "the Israelites are all promised to be saved," without any regard to their lives and conduct? That they can and will be saved in their sins? That because a man is a Jew, he must be accepted of God, though he may be an adulterer, a thief, a covetous person, or a drunkard? Indeed the whole tenour of your own Scriptures is against you. Let me beg you to attend minutely to the following passages. (Ps. lxxiii. 1.) "Truly God is good to Israel;" what, to all Israel because they are called by that name? No! the Psalmist adds, "to such as are of a *clean heart*." Turn to Isa. i. 9—15, there you will find God rejecting Israel and all their sacrifices and oblations, and declaring that they are an abomination to him! and why? because they were evil doers! Therefore he adds, "Wash you, make you clean; put away the evil of your doings, cease to do evil, learn to do well," &c. Again, (Isa. xlviii. 1, 2.) "Hear ye this, O house of Jacob, *which are called by the name of Israel*, which swear by the name of the Lord, and make mention of the God of Israel, *but not in truth nor righteousness*," &c. Also Hosea i. 6—9, where God declares to his *nominal* people, on account of their sins, "Ye are not my people, and I will not be your God." Once more, (Jer. ix. 26.) "All the house of Israel are uncircumcised *in heart*." O that you would listen to the words of the same prophet, (Jer. iv. 14.) "O Jerusalem, wash *thine heart* from wickedness, *that thou mayest be saved*. How long will vain thoughts lodge within thee." (4.) "Circumcise yourselves to the Lord, and take away the foreskins of your hearts, ye men

of Judah: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings." See also Deut. x. 6, and xxx. 16. Surely these, and many other similar passages will at once convince you that, as Saul of Tarsus bears witness, Rom. ii. 28, 29, "He is not a Jew who is one *outwardly*, neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God."

The promises of God are indeed unchangable; but he has promised evil as well as good to Israel; he has again and again declared that as a people he would cast you off, (for a season) if you sinned against him; and he has now cast you out for your sins; and unless you repent of those sins, he will not graft you in again. God is a holy God, and he will have a holy people to serve him; his purpose is to purify to himself a people, and if professed Jews or professed Christians are unholy, they are not his people. He is not now "your judge," except it be to condemn you---"The Lord is" not "your lawgiver," for you have broken his laws---"he is" not "your king," for you have rebelled against him---"he will" not "save you" in your present state, because you reject the one only way of salvation. He will not again look graciously upon you, till you "look upon him whom you have pierced, and mourn!" The name of Israel and the rite of circumcision bring no salvation to him, who does not believe in that Messiah who must atone for his sins. We cannot therefore look upon you as anything but the *outcast* people of the

Lord; as his "banished ones;" those on whom the mark of his wrath is set; but as those also whom he will one day bring back to himself. Because you are not instructed in these things, we desire to circulate books among you, and to teach your children; because you have too much forsaken the writings of God for those of man, we put your own Scriptures into your hands; and because we believe you cannot be saved except by Messiah, Jesus of Nazareth, the Son of David, we give you the Christian writings, which bear testimony concerning him, in your beloved Hebrew tongue. And blessed be God we can controvert one statement of yours, "the Jews do" not "keep their old station;" whereas, formerly they rejected light, now they receive it gladly; they read our books, listen to our missionaries, many of them, with pleasure; some have embraced the Gospel of Christ, and many profess to believe it, although they are deterred by outward circumstances from openly declaring their conviction. Christianity has made more progress among your people during the last very few years, than it has done previously since your dispersion from the land of Judea. We trust that all these things are indications of your speedy return to the favour of God. And without attempting to enter into your minute and ingenious calculations respecting the exact time of your approaching deliverance, we are thankful to find in your remarks, another confirmation of the *general expectation* that the season of mercy is *not very far distant*. With regard to the difficulty which you evidently feel respecting the conversion of the Jews to Christianity, lest they should cease to

be a *distinct* people, should lose their nationality, and should be confounded with other Christians; we are ready to own that this is a question perplexing to human reasonings. But we can only observe, that there are abundant promises made to *converted Israel*, as such; and that He who has kept you separate from all others for so long a period, can by his over-ruling providence, still distinguish Christianized Jews from all other communities. And what is more, that if we rightly understand his word, *He will do so*, till they shall have accomplished the work appointed for them. Then we may look forward to the time when there shall be no longer any division, but all one fold, under one Shepherd.

And now, in conclusion, I will answer a question which you propose, and which at first sight seems to overthrow a received opinion among Christians; and upon my answer I will ground a brief view of the feelings which Christians have towards the house of Israel. You observe, that the ten tribes went into captivity about 500 years before Christ; and then you ask, wherefore they went into captivity? Christians say that Judah has been punished these 1700 years, for slaying their Messiah; but we see that Israel has been in captivity 2200 years, and have never returned from their lengthened banishment, yet they did not partake in the guilt of slaying Christ, and still their punishment is greater than ours. What was their crime? To which we answer, *the rejection of the Messiah*, the very same crime, only with aggravated circumstances, as that for which Judah has been chastened these 1700 years! Did not the ten tribes secede from the *house of David*?

Did they not cut themselves off from his lineage, and all the blessings attached to it? Were not all the promises of the covenant of Abraham to descend in the line of David? And therefore when the ten tribes withdrew from the royal and prophetic house of David, they solemnly cut off the entailed mercies held out to them in the future Messiah. And their early and long captivity marks the just anger of God, not only for their rebellion against the Lord's anointed ---not only for their neglect of the temple worship---not only for their idolatries, (for in these things Judah was almost as guilty) but for their contempt of God's spiritual promises in the Messiah, who was to spring out of that house from which they seceded. Israel and Judah are both at this moment in captivity for the same sin---the rejection of their true Messiah! The former disinherited themselves from all interest in him, and the latter slew him; in both cases, it is true, that "he came to his own, and his own received him not." Search and see, my dear Sir, if you can find any other *adequate* cause for your long and protracted sufferings, except that which is now advanced. For repeated and continued acts of idolatry and wickedness you only went into captivity for seventy years. And although for upwards of 400 years after your restoration from that captivity you never relapsed into idolatry, and never forsook the worship of the true God, except by compulsion for a very little while, under the tyranny of Antiochus Epiphanes, yet at the end of that period, your adherence to circumcision, and the worship of God, did not save you from the most frightful calamities that ever befel any nation, nor from a pro-

tracted captivity. But, behold the true *source* of all your afflictions. You have rejected "the Christ of God!" Behold the true *source* of your deliverance—you must humbly and with repentance look on this Saviour; behold him as the Redeemer of Israel; mourn over your neglect of him; retrace your steps; renounce the deeds of your fathers. He is your "*scape-goat*;" place your sins upon the head of the Lord Jesus, and he will bear them away from you. He is your *High Priest*, He offered up himself as a sacrifice, and He has entered into the Holiest of Holies for you. He is *the lamb slain* from the foundation of the world, feed on him in your hearts by faith, and you shall be saved. All your sacrifices, offerings, rites and ceremonies, pointed to him, and have been fulfilled in him. He is now at the right hand of God exalted, ever living to intercede for you with the Father. Here is a Messiah who has fulfilled all the apparently contradictory statements of your prophets, for he is at once "a man of sorrows," and a glorious king; yea, God and man in one Messiah, Immanuel, God with us! O that this feeble attempt to point you to David's Lord, and David's son, may be blessed with the assistance of God's grace, that *you* may at length see "his beauty and desire Him."

Yours, &c. C. F.—K.

~~~~~

#### NARRATIVE OF THE LIFE AND CONVERSION OF A RUSSIAN ISRAELITE,

Baptized at Berlin, March 12, 1823.

The following is an abridgment of a translation from the German, extracted from a monthly publication, by Mr. Samuel Elsner, treasurer of the Berlin Society for promoting Christianity amongst the

Jews. It is peculiarly valuable as exhibiting the difficulties and superstitutions, which a Jewish mind has to encounter in its transition to Christianity.

I was born at Berditshef, a town in the Russian province of Volhynia, on the 27th of Nov. 1803, and was circumcised on the eighth day. When I was four years old, I was placed at a school to learn reading and prayers. Previous to my commencing the study of the Talmud, I was afflicted with a dangerous illness; being in great fear of death, I called upon Jehovah to spare me, and promised to devote myself to his service; he heard my prayers, and I recovered. My father attributed my recovery to the intercession of a celebrated Rabbi, and Zadik, to whom he gave a silver goblet, under promise to use it at his table on Sabbath days, and to remember me in his prayers. After my recovery, I began to study the Talmud with a persevering application above my years. To this I was chiefly excited by the representations of my teacher, who promised me future bliss of a very extraordinary kind; according to the Talmud, I should partake of the most precious wines, and enjoy an endless feast, consisting of a fat bullock, and the leviathan, a large fish, which were to be prepared only for the Zadikim, or saints. The consequence of idleness was represented to be Gehenna—hell. The angel of death would appear, studded with eyes, with a knife in his right hand to kill men; the dead person killed by him, must feel every bit of straw on which he is laid as stings of needles, and hear the lamentations of the bystanders without being able to stir, until he is placed in his grave. Then



another angel appears, who asks the dead his name. If he be a Zadik, he pronounces his name, and the angel departs; but if an ungodly man, he forgets his name, and the angel in this case, pulls out of the corpse the lungs and liver, smites his face twice, and whirls him and the angel of death, from one world to the other: upon this he becomes the prey of worms, which give him the most exquisite torment. With these superstitions is connected the belief in the transmigration of souls. The souls of the righteous remain unchanged; but those of the ungodly are transferred to such animals as are most congenial to their peculiar lusts; there to be purified by a purgatory of twelve months duration. These terrific productions of Rabbinical imagination, made a deep impression on my mind; the thought of that dreadful angel of death was continually before me, and proved the most powerful stimulus to industry.

About this time, the death of a school-fellow renewed all these fearful apprehensions in my mind; and my imagination was so fraught with terrors, and my conduct in consequence so extraordinary, that my teacher supposed me to be tormented by evil spirits, and gave me certain amulets to charm them, and pacify me. But they could not impart that peace which the Lord afterwards granted me in his well-beloved Son Jesus Christ.

The following absurdity which I discovered in the Talmud, was the first thing which shook my faith in its authority, and prepared the way for my ultimate reception of the Gospel. The Gemarah states, that a controversy took place between two learned men, whether some-

thing was decided in favour of one of them by a voice from heaven; in contempt of which the other maintained his opinion; upon this, a second voice from heaven assented to it, in the following words: *My children have overcome me.* Now according to other parts of the Talmud, one of these two disputants was to be condemned, for calling that clean which was unclean. I was exceedingly disturbed at these contradictions of the Talmud, wherein I found those, whom I had been accustomed to esteem as saints, contradicting and condemning each other; and where not only could I not discover any pardon for my sins, but I met with the most palpable falsehood. Nothing but parental authority could have compelled me to continue my studies. I was at this time much depressed with a sense of guilt; I felt that I had done nothing to deserve salvation, that I had not even kept the ten commandments of the moral law, much less the 613 precepts of the Talmud. I was convinced that God looks at the heart, and that he must see all my iniquities; I felt a desire to pray, but did not know how; and when I was striving to repent and pray, I met with a passage in the Talmud which deprived me of all hope from these sources. I there read, that he who beholds himself in a looking glass, can have no answer to his prayers for forty days, and I was conscious of many greater transgressions than this.

In my distress, I applied to my teacher, to know how true repentance was to be obtained, in order to procure the forgiveness of sins, and the favour of God. He replied, by fasting, prayer, and alms giving; which good works he declared were sufficient even to reverse the decrees of God himself,

and to avert his judgments. But before these acts of repentance were undertaken, it was necessary to be cleansed with water. This instruction restored some peace to my mind; I strictly observed the injunctions which I had received; I bathed though it was winter, I gave my meat to the poor unobserved, and distributed my pocket money among them; I fasted during several months, twice in the week; and prayed to God daily, that He would enlighten my eyes, and that my doubts respecting the Talmud might be removed. But my efforts were all vain, my bruised heart was not healed: on the contrary, being attacked with a violent illness soon afterwards, the pains which I suffered brought all the horrible conceptions of future torments fresh to my mind, so as almost to induce despair. My parents in vain attempted to soothe me: and my father, finding that all his sympathy and kind instructions could not produce the desired effect, sent for a highly venerated Zadik, who assured me that my illness would not be fatal, and that my sins all rested upon my father, because I was under the age of thirteen; till which period it is believed that youths are not able to keep the law, or to make themselves worthy of the favour of God. The Zadik also advised me to read Ps. cxlv. three times every day, and at certain words to remember the two angels, *Paai* and *Chatach*, who bless the food. This afforded a little consolation to my mind; and when I repeated the mysterious words, I fervently prayed the Lord that he would give peace to my soul and body. He heard the groans of a stammering child, and I recovered.

Soon after my recovery from this illness, an event happened in

our family which deeply interested me. My father, eminent for his Talmudical learning and Jewish piety, had long indulged the hope of disentangling himself from mercantile connexions and worldly gains, that he might make a pilgrimage to Judea, and lay his bones in the holy land; by which he hoped to escape that fatiguing subterraneous journey, which the Talmudists assert all who die in foreign lands, must undertake at the day of resurrection, and at the appearance of the Messiah in Jerusalem. In order to accomplish this design he sold off all his effects, and having settled his affairs, he was about to set off for Odessa, where he intended to embark for the Holy Land, when he was taken dangerously ill, and compelled to abandon the scheme. He felt the disappointment very keenly, and confessed with tears, that he believed that his sins had rendered him unworthy of ending his days in the land of his forefathers. This affliction fell with double weight upon me. I had fondly anticipated the many advantages of residing at Jerusalem, especially that I should take part in the first resurrection, and escape in a measure, the influence of the evil spirit; and I miserably concluded that it was my sins which had been visited upon my father. I relapsed into all my former despondency; and finding no relief in the religious ceremonies which had been prescribed to me by the Zadik, I repaired to his grave, and intreated his departed spirit to intercede for our afflicted family at the throne of God. To secure his prayers, I ordered five lamps to be lighted on his grave as an offering. Afterwards I went to his son, who was a Rabbi at Pyhow, and besought him to

cure my father. For the Talmudists believe, that God will repeal his decrees on the prayers of a Zadik, though he cannot alter what a Zadik has decreed in His name! So ignorant was I in my blindness, that like every other Jewish Talmudist, I had recourse to man in my distress, instead of flying to the Lord my God; by which I incurred the condemnation of that passage, Jer. xvii. 5, "Cursed is he who trusteth in an arm of flesh."

My father's illness continued four months, and it was during that period, that I attained my thirteenth year; in consequence of which, I was permitted on the great day of atonement to keep the fast of the month of Tizri. I was much affected by the prayer appointed for the occasion, which referred to God's searching the heart at the day of judgment; and in the public confession when every sinner, who is inwardly convicted of any of the sins, which are there separately recapitulated, smites upon his breast, I was so overpowered with a sense of personal guilt, that I left the synagogue, and in a solitary place cried to God for mercy.

On that great day of atonement, when every Jew rejoices in the forgiveness of all his sins previously committed, and believes himself to stand as high in God's favour as a Zadik; I alone was sad, for I was not sensible of the remission of my sins. My father, contrary to the advice of his physicians, caused himself to be borne into the synagogue, and there, sitting on his couch, performed his devotions, with fasting and prayer. He soon afterwards recovered; and in token of his gratitude, made a great feast for the poor. Thus my dear parent thought to merit the favour of God

by his virtues, not knowing that "God first loved us," and always prevents us with his grace, before we are conscious of it!—On my thirteenth birth-day, having become *Bar Mithvah*, that is to say, of an age competent to answer for my own sins, I was admitted to the usual ceremonies. Being conducted to the place of purification, my father addressed me in the customary manner, informing me that I was in future personally accountable for my sentiments and actions, that it was in my own power to do good, and merit the favour of God, or to do evil, and inherit his curse. That as I could no longer look to a father, I must look to God to enlighten my mind, and enable me to understand the Talmud; that I might rest assured that up to that hour my sins were all forgiven, and that I might believe myself to be as new-born, without sin. With this he gave me pieces of money corresponding with the number of letters in my name, for distribution to the poor. The day was concluded with a feast, at which my father pronounced the *Baroche*, or blessing, "Praised be God who has delivered me," believing with other Talmudists, that henceforth he was not responsible for my sins. The whole of this ceremony produced most lamentable effects on my mind; I felt as if the whole weight of God's laws were laid upon me; I was convinced that I could not keep even the ten commandments of the moral law, much less the 613 precepts of the Talmud. Instead therefore of rejoicing in the forgiveness of my sins, I only trembled at the load of guilt with which my first transgression would overwhelm me. Thus that day to which I had often looked forward with pleasure, as I was then



to put on the phylacteries, or the thephillim, proved only a day of wrath to me: and when I retired to clothe myself in these, I prayed in secret with many tears, that God would forgive my manifold transgressions, and impart that peace to my soul, which he alone could give. I devoted myself to him, and sought his help for the future to understand the Talmud. I repeated the *Hallel*---the blessing---I prayed Ps. cxiii---cxix. appointed for the day, and as I read the hundred and eighteenth, I felt in my heart the sweetness of divine peace; for the Lord in mercy heard my supplications, and granted me some rest to my soul.

I now diligently resumed my study of the Talmud, in which pursuit I had nearly succeeded in lulling my conscience to sleep, when a circumstance occurred, which roused me from my temporary indifference. As I was engaged one day in prayer, the phylacteries, which are bound round the head during such seasons, fell to the ground and received some injury. This circumstance, however trifling in itself, is considered so ominous by the Talmudists, that I was ordered to fast three days as a punishment, or to pay a fine towards illuminating the grave of a departed Rabbi. I was much humbled by this event, and my pride was deeply wounded: I retired in great measure from society in the gloom of Pharisaical shame, but with some feelings of real compunction. It was in vain that the Talmud taught me that "*no man makes himself a sinner:*" this afforded me no consolation, and I sought refuge in the study of the book of Psalms, especially the hundred and forty-fifth, in which, as I then understood it, I sought

God's aid against the devil and his assaults.

I had now attained to my fourteenth year, and though the Jews generally give their children in marriage in their twelfth year, my father, from feelings of Talmudical delicacy, which would not allow him to contract an engagement with a family inferior to his own in Rabbinical erudition, had refused several proposals; at length the importunity of his friends induced him to promise that he would accept the first proposal. This, unfortunately for his wishes, proved to be an inferior connection; but he would not depart from his word, and the preliminaries being agreed on, the marriage was fixed to take place at the end of six months, but was afterwards deferred for two years, till the year 1818. During this period, my mind continued vacillating between doubts and confidence, trouble and peace. One day I felt so alarmed and distressed, that I threw myself on my bed, and repeated a *Kerith Shima*, which contains the third Psalm and a prayer that one of the redeeming angels would deliver the sinner from all evil; that the angel Michael would stand on his right hand, Gabriel on his left, Ariel before him, Raphael behind him, and that the Shechina would cover him. "Shall a sinner," thought I, "be surrounded by so many holy angels?" and I wept bitterly, and being exhausted, I fell asleep. I awoke with pleasing sensations, arising from a dream with which I had been favoured, and which I interpreted as referring to my marriage; at which season, as the Jews suppose, a new forgiveness of sins takes place. That interesting event at length approached: it was the important

sabbath-day of *Shiva*, when the hymn of Moses is read in the synagogue. According to Jewish custom, it was my lot to read the prayers, and the confession of sins, which I performed with much emotion. During the marriage ceremony which followed, a learned Jew delivered a discourse, in which he enlarged on the pleasures of paradise, and the torments of hell; exhorting the married couple to piety, especially as at that season of forgiveness, God would hear every prayer. My parent blessed me at the close of the ceremony, and wished me a long life. But I could not suppress a strong, though silent wish, that I might rather die upon the spot, with a conviction that my sins were forgiven, than lead a long and perhaps sinful life, without any such assurance. I then retired to my closet, and prayed over the fifty-first Psalm for the pardon of my sins, strength to walk in the divine commandments, and for peace to my soul.

My wife was very pious according to the degree of her knowledge; for she not only kept the three commandments prescribed to females---to put the dough into the oven, to observe her periodical weeks, and to bless the candles---but she also took a part in prayers, fasts, and almsgivings. My father-in-law was not versed in the Talmud; and this, though a great disappointment to me, proved, eventually and indirectly, a great blessing to me. Among his books I found that called *Psikte*, in which the Messiah, in connexion with Isa. liii. promises that 6000 years after the creation of the world, he will by his sufferings and death redeem the human race. The Jews suppose that we are now in the 5583d year. My father-

in-law had much mercantile connexion with the Jews of Brody, who were of that sect which rejects all Talmudical and Rabbinical traditions, and receives the Old Testament alone as a divine book; these are considered as heretics by the Talmudists. I was often perplexed by questions which these persons put to me. They would ask me how the teachers of the *Mishna* and *Gemara* could venture to make 613 precepts, when Moses had expressly forbidden us to add any thing, or take away any thing? how man could hope for the remission of sin, after the sacrifices commanded by God had ceased? When I referred them to the book *Psikte*, they silenced me, by asking whether the author of that book had heard the dialogue between God and the Messiah? They blamed me and all Talmudists, for reading only those portions of the Scriptures which are quoted in the Talmud, without referring to the context; and for neglecting all other learning and knowledge. At length I determined to search the word of God myself, though I could only do this for an hour or two in the evening, on account of my relations, who in a measure obliged me to study the Talmud all day. But in a short time I was compelled to lay aside my Bible altogether, through the violent prejudices which it excited, especially in my wife, who was in a delicate state of health, and I was afraid my pertinacity might seriously injure her. I did not give it up, however, without a violent struggle with myself, and many a sleepless night.

In the year 1820, my wife, after a very severe confinement, presented me with a daughter, who



was suddenly taken from us when only eight days old. This new affliction depressed me more than ever, for I felt convinced that God was visiting me for my sins; and my wife increased my self-condemnation, by continually saying, "Surely, our innocent child has died for our sins! and I have no doubt that you have brought this upon us by your Bible reading." Indeed I appeared to myself guilty of death, by reason of my transgressions. I sought relief in all the remedies which Jewish superstition has ever devised. I attended circumcisions and marriages, and invited companies of learned men to my house at a great expence; I read the *Mishna*, and distributed flour and meal among the poor on the sabbath, by which I vainly hoped to gain remission of sins. But all these attempts only made me feel more keenly the necessity of an higher atonement. I felt my sins daily more burthensome, I was unwilling to live, and avoided every species of pleasure. The month of August, which corresponds with the Jewish month *Elul*, and closes their year, is a season of much interest to the Jews; it is supposed that the souls of the deceased then hover over their graves, and carry the prayers of the survivors before the throne of God; and in consequence of this idea, the church-yards are crowded with worshippers. I was among them every day, begging the intercession of the departed spirits for the pardon of my sins. New-year's day, and the day of atonement in the month *Tisri*, I spent in a state of contrition, and in prayers for Divine support in a life well-pleasing in his sight. But I was still destitute of comfort.

[To be continued.]

## ACCOUNT OF RABBI JUDAH MONIS.

OUR readers will recollect the discourses of Rabbi Judah Monis, which were inserted in our sixth volume. The following extract from Dr. Dwight's *Travels in America*, vol. i. p. 324, respecting him, will not be deemed uninteresting.

"In the cemetery of Northborough is the grave of a Mr. Monis, originally a Jewish Rabbi, afterwards converted to Christianity, and established in Harvard College as an instructor of the Hebrew language, the first who held this office in that seminary. Upon the loss of his wife he resigned his place, in the year 1761, and spent his remaining days with his brother-in-law, the Rev. Mr. Martyn, minister of Northborough. Mr. Monis was well skilled in the Hebrew language, and had made considerable progress in other branches of learning. He left one volume of religious discourses, which I have seen, addressed chiefly to the people of his own nation. They are solemn, impressive, and, when considered as written by a man originally a Jew, affecting. At his death he left between five and six hundred dollars to charitable uses, the principal part of which was destined as a fund for the relief of the widows of poor clergymen.

"The following epitaph is inscribed on his tombstone—

Here lie the remains of  
Rabbi JUDAH MONIS, M. A.  
Late Hebrew Instructor  
at Harvard College, in Cambridge;  
in which office he continued forty years.  
He was by birth and religion a Jew,  
but embraced the Christian faith;  
and was publicly baptized  
at Cambridge, A.D. 1722;  
and departed this life April 25, 1764,  
aged eighty-one years, two months,  
and twenty-one days.

A native branch of Jacob see,  
Which once from off its olive broke;  
Regrafted from the living tree,\*  
Of the reviving sap partook.

From teeming Zion's fertile womb,†  
As dewy drops in early morn;‡  
Or rising bodies from the tomb,§  
At once be Israel's nation born.¶

"Mr. Monis is a very uncommon, if not a singular, instance of conversion from Judaism to Christianity; of candour yielding, in spite of the prejudices of a bigoted education, and the powerful influence of bigotry, to the light of evidence and the force of truth. Several Jews have embraced Christianity in this country, as well as elsewhere, but Mr. Monis was a

man of learning, distinguished among his own people, and possessed of the honourable character of a Rabbi. His mind, therefore, was obliged, in its progress towards Christianity, to encounter and overcome that unchanging enemy to truth, that prime auxiliary of error, the pride of self-consistency. Of the sincerity of his conversion there is not a doubt. Beside the proof exhibited by an unblemished Christian life, both Christians and Jews agreed in acknowledging his sincerity; the Christians by their general respect for him, and the Jews by their hatred and obloquy."

## PROCEEDINGS OF THE LONDON SOCIETY.

### PRESENT STATE OF THE SOCIETY'S MISSIONS.

AT the commencement of a new year it may be well to call the attention of our readers to the missionary exertions of the Society, amongst the Jewish people in different parts of the world.

These exertions, it must be remembered, are yet in their infancy, but, nevertheless, they are sufficient to afford ample encouragement to those who have learned not to "despise the day of small things." It must indeed be a subject of devout thankfulness, to all who consider that within a very few years there was not *a single* missionary labouring amongst God's ancient people, to reflect that there are now seventeen missionary agents under the direction of, or in connection with, the London Society alone.

That our readers may know who they are, and where they are labouring, we subjoin the following statement.

#### *Holland.*

The Rev. A. S. Thelwall, M. A. of Trinity College, Cambridge. He has been chiefly resident at Amsterdam, but he has made excursions through different parts of Holland, to investigate the state of the Jews in the provincial towns, and to excite the attention of Christians to their spiritual improvement. The result of his investigations has been, that a preparatory work is going on amongst the Jews in that country, which is apparent, both from the dissatisfaction felt by some of them with the present state of their religion, and by the gradual diminution of their prejudices against Christianity. Mr. Thelwall has been assisted in his labours by Mr. Chevallier, the son of a French Protestant clergyman, resident at Amsterdam.

\* Rom. xi. 17, 24. † Isa. lxv. 8.

‡ Ps. cx. 3. § John v. 28, 29.

¶ Isa. lxvi. 8.

*Germany.*

Mr. J. D. Marc, a converted Jew, who has been stationed principally at Frankfort on the Maine, where he has been usefully employed. Many Jews have been baptized there, and a Society formed amongst Christians, in consequence of his exertions.

Mr. Richard Smith, an English missionary in the employment of the Society, has also laboured usefully in different parts of Germany, distributing Hebrew Testaments and tracts at the fairs, and in many of the principal towns. He has been every where well received by the Jews, as his letters abundantly testify.

Mr. J. P. Goldberg, a converted Jew, employed as a schoolmaster, at the expence of the London Society, and placed by them at Dresden, under the superintendence of the Society there, and Mr. C. G. Petri, also a converted Jew, under the immediate direction of the Detmold Society, but occasionally assisted in his travelling expences by our Society. The communications from both these missionaries, which have appeared in our Expositor, have been of an encouraging nature.

*Prussia.*

The Rev. Professor A. Tholuck, a pious and learned oriental scholar of the University of Berlin, has undertaken to act as the Society's representative and agent in Prussia. He devotes half his time to the promotion of the cause, and not only occasionally visits our missionary stations, but has also commenced the publication of a periodical work in German, similar to the Jewish Expositor, entitled, "The Friend of Israel." Its object is, as he expresses it, "to excite Israel to the love of the Saviour,

and the friends of the Saviour to the love of Israel."

*Poland.*

The Rev. Alexander McCaul, B. A. of Trinity College, Dublin.

Messrs. W. F. Becker, G. Wendt, and L. Hoff, Germans, educated by the Rev. Mr. Jaenicke, of Berlin, and afterwards instructed in our own seminary.

Mr. John O'Neill, a young Irishman, who passed some time also in the seminary at Stansted.

The animating accounts which have been received respecting the Jews in Poland from time to time, have been given in the Expositor, and in the Reports of the Society, and will be fresh in the recollection of our readers. We have every reason to think a field of usefulness is there opened for many more faithful labourers, whom we devoutly pray the Lord may send into his harvest.

In addition to the above, it should be mentioned, that Mr. Moritz, a converted Jew employed as a missionary in Russian Poland by his Imperial Majesty, has been furnished by the Society with books for circulation amongst his brethren.

The Society established at Berlin has also a missionary stationed at Posen, who has likewise been supplied by us with Testaments and tracts.

*Italy.*

The Rev. Charles Neat, an English clergyman, and Geo. Clarke, M. D. an Irish physician, have lately proceeded from this country to Gibraltar, as missionaries to the Jews, from whence they will go to Leghorn, which will for the present be their resident station.

*Palestine.*

The Rev. W. B. Lewis, B. A. of Trinity College, Dublin, and



Mr. Joseph Wolf, a converted Jew. Mr. Lewis accompanied the Rev. Lewis Way to this interesting country with a view of remaining there as a permanent missionary. Mr. Way, we regret to state, has been obliged by ill health to return to Europe, but Mr. Lewis remains.

Mr. Wolf, though not under the immediate direction of the Society, has been furnished by them with books for circulation, and his expenses have been chiefly defrayed from their funds. The encouraging result of his labours at Jerusalem is well known to our readers.

The attention of the Society may now be considered as effectually turned towards this most interesting country. A permanent mission at Jerusalem has been determined upon by the Committee, and Mr. Lewis, accompanied by Mr. Wolf, will proceed there accordingly without delay.

Under these circumstances the PALESTINE FUND will doubtless become an object of interest to many of the friends of Israel. We have the pleasure to state, that besides the contributions already acknowledged, the Society is now called on to thank an anonymous donor for a

Christmas offering of . . . £100.

#### *India.*

Mr. Michael Sargon, a converted Jew, baptized at Madras, employed at Cochin as a schoolmaster by the Madras Committee, who act in co-operation with our Society. He had, according to the last accounts, 116 Jewish children under instruction.

It will be further gratifying to our readers to be informed, that there are at present five missionary students in our seminary, who are preparing to follow their brethren to the field of labour, besides two

candidates, who are likely soon to be added to their number.

#### PRUSSIA.

##### LETTER FROM REV. PROFESSOR THOLUCK.

The following communication from Professor Tholuck, of Berlin, affords the particulars of a missionary journey, which he undertook last autumn; under date of the 10th of October he writes from Berlin as follows:

The first place at which I stopped, was Wittenberg. In this small town, Dr. — labours successfully in the Christian cause, and he has lately called the attention of the inhabitants to the missionary work. This worthy man rejoiced my heart by the information he gave me, that he had already collected something in aid of missions, and that in the course of the ensuing year he hoped to establish a missionary association, in favour of the heathens and the Jews. "The Friend of Israel" being brought into circulation here, and among the respectable ministers who are connected with the missionary seminary at this place, will doubtless excite a lively interest in the Jewish cause.

At Leipzig, I found in many a warm zeal for the salvation of Israel. They would desire to lead those Jews into the right way, who might apply to them for instruction. But applicants, alas! are few; and the number of these enlightened Christians is also small. The Friend of Israel circulates here also. In the duchy of Weimar, I met a medical gentleman, who has of late, excited the public attention in Germany; when a student, he was a decided infidel, and on a certain occasion, he refused to take an oath, because he did not believe in the existence of God. Yet being indefatigable in his enquiries after truth, he attained at length unto a knowledge of Christ. His whole life from that period was changed; and he became anxious to communicate to others, that which he found so full of comfort to himself.

Circumstances, which it may not be necessary to detail, rendered him obnoxious to the civil authorities, and he was confined as a criminal in the gaol at Weimar. He was allowed at certain hours, to walk in the prison yard; and during that time, the other prisoners were ordered to withdraw. Here the Doctor heard of another medical man, who was confined in an upper room, and an interest was excited in his mind towards his fellow-prisoner. Whenever he appeared therefore at the window, Dr. — attempted to attract his attention by saluting him, and at length he succeeded. His fellow-prisoner one day seeing him with a book in his hand, asked him if it was a classic author, and was told that the book was the Confessions of St. Augustine; and thus a conversation was introduced about the fathers, in the course of which Dr. — discovered, that his fellow-prisoner was a Jew. Upon this he turned the conversation to the subject of genuine Christianity, and as the Jew entered upon it with great feeling and interest, the conversation was renewed for several days. But their intercourse being discovered, it was prohibited. Dr. — afterwards contrived to make his way to the door of his awakened fellow-prisoner, and thus conversed with him, until this also was observed, and was prohibited. He then wrote letters which he put into a crevice in the door; and the Jew conveyed his answers in the like manner, and thus the subject was discussed. I have myself read these letters, and I must confess that they evince great sensibility of mind, and the genuine marks of spiritual life, with an earnest desire after salvation. The Israelite declares more and more explicitly as his letters proceed, his conviction of the truth of Christianity. On one occasion, when Dr. — had experienced a very painful disappointment, his new brother in Christ comforts him by a poem, which clearly marks a mind awakened to heavenly feelings. Great was their grief at parting, when some time afterwards his Christian friend was released from prison.

At Frankfort on the Main, I was so fortunate as to meet the Rev. Mr. Thellwall, which afforded me great pleasure;

in the progress of our journey together, we became closely united in the bond of Christian friendship.

From Mentz I travelled with Mr. Thellwall on the Rhine as far as Cologne, and we had much conversation upon many points connected with the work of God among the Jews. I was glad to find that we agreed pretty well in our views: and our conversations together will doubtless prove useful to me, in directing my humble labours. In Cologne, I attended the meeting of the Committee of the Missionary Society, which Mr. Thellwall was prevented from doing by ill health. The spirit of Christianity prevailed at our meeting, and I was called upon to relate what I knew of the increase of the kingdom of God among the Jews; I communicated such particulars from Berlin as I possessed, and the circumstances of an encouraging nature, which I was enabled to relate, were heard with much interest, and with thanksgiving to the Lord. The members of the Committee expressed a wish to form a branch Society, in support of the Jewish cause. On the following day, I addressed a letter to them, to recall their attention to this object, and I left some tracts for the president and directors of the Missionary Society.

Though the Missionary Society at Cologne has hitherto confined its operations to the heathen, yet, by means of special contributions, they have supported one Israelite until the time of his being admitted to baptism; and they are now preparing a Jewish teacher for baptism, who gives evidence of a truly awakened mind.

From Stockamp I repaired to Dusselthal, to visit the institution of Count Von der Recke. As far as I am able to judge from a short acquaintance, the Count appears to me to be precisely the man to superintend such an institution, and the institution itself seems calculated to promote the temporal and spiritual welfare of Israelites. I found some Israelites at work, who give full satisfaction to the Count. He is possessed of one highly important talent, in relation to the Jews: he takes the most correct view of their characters and their wants, and

knows how to deal with them accordingly. He is decidedly averse to employing Jews as missionaries; he wishes them to become mechanics. He is not for granting them any peculiar privileges, but thinks they should be treated like other Christian apprentices or journeymen. If therefore, I might venture to make a proposal, I would suggest, that by means of private contributions, a sum should be collected in England, to assist the Count and enable him to receive young Jews, recommended to him, and then, that your Society should pay the salary of some proper divine, who might be employed by the excellent Count, in the spiritual cure of the children and young persons of the Jewish nation, who are in his establishment.

I was much gratified by an unexpected meeting at this place. When the domestic came to my room to conduct me to the Count, he asked, "Do you not know me? Have I not been with you in Berlin?" I could not immediately recollect him. But he continued, "It was you who recommended me to this institution." It then occurred to me, that he was a proselyte, who, about a year before, had come to me at Berlin, to express his wish to become a missionary. I could not at that time hold out any encouragement to him to pursue that object, but I told him there was an institution at Dusselthal, for such Jews as wished to learn a trade. He then requested a letter of introduction, which I gave him, and went immediately to Dusselthal, where the noble-minded Count, who kindly takes in every Israelite who is willing to work, received him in the name of the Lord, and took him into his service as a domestic.

From Dusselthal I passed on to Elberfeld. I there saw Mr. —, who is already known to you; he is one who in addition to the reward, which he will receive one day from the Lord, deserves the highest thanks of the Society, for he is unceasingly engaged in promoting the conversion of the Jews. Not a day passes but he holds conversation with some of them, and many look upon him as their spiritual father. Not many days since, an opulent Jewish merchant from Bonn, called upon our venerable

friend as he was about to begin his family prayer for the evening, and during the exposition of a psalm which followed, he was affected to tears. The spirit of prayer is essential to the success of every Christian undertaking; and who will not rejoice to learn, that this old friend of the Jewish cause, is continually offering up prayers for the salvation of Israel, and on every Saturday, in a small congregation of mechanics, intercedes for them before the mercy-seat.

The other communications which I have to make to the Society, I defer to my next report. I only add, that when I passed through Barmen, a place richly blessed with the preaching of the Gospel, I mentioned the Jewish cause to my friends, and they propose forming an association in support of it.

~~~~~

ITALY.

—

EXTRACT OF A LETTER FROM THE
REV. CHARLES NEAT.

Our readers will have in recollection that the Rev. Charles Neat, A. M., and Dr. George Clarke, sailed for the Mediterranean in October last. A Letter has been received from the former dated Gibraltar, Nov. 5th, from which we subjoin the following extracts.

THROUGH the good providence of our God, we arrived here in health and safety, last Thursday. I have thought the occurrences on the passage might serve to remind us of what we shall have to encounter in our Missionary progress. If we contemplate the prejudice, the ignorance, and the degradation of the Jews, we see little to encourage the hope of success. But if we consider the promises and prophecies of the word of God, then have we encouragements,—then may we expect the divine influence to accompany, to aid, and to prosper our humble efforts for the spiritual welfare of Israel. Patience and faith, must, however, be constantly exercised.

The object may sometimes seem to be within reach, and calculation may be made relative to its attainment; but some circumstance may arise to occasion disappointment, to try the faith of those who long for the salvation of Zion, and to teach, in a *practical* manner, that the times and the seasons, the Father hath put in his own power. These reflections we feel to be suitable to the case of the Jews here, and to be needful for us continually to bear in mind in this place. The prospect is by no means cheering. Our kind friend Licut. Bailey informs us, that the ignorance, prejudice, and obstinacy of the Jews here, are lamentable in the extreme. A short time since a person, who was employed to sell the Hebrew New Testament, met with a Jew, and offered one for sale. The Jew said he would give half a dollar for it; but when he was asked, What use he would afterwards make of the Testament? he declared, with considerable warmth, "I will tear it in pieces, and trample it under foot before your face." You will suppose, that an opportunity of thus gratifying his avowed malice was not granted. But this circumstance shows, that whatever diminution of Jewish prejudice may have taken place in other parts, in Gibraltar it remains unabated. This may, in a great measure, be attributed to the temporal prosperity of the Jews here. Every facility for the acquisition of wealth is enjoyed, and their proverbial love of money is consequently strengthened. Indeed, they seem insensible with regard to every other object. Yesterday a Jew called on Mr. Bailey to purchase Hebrew Bibles. He refused to take the New Testament. I asked, Why? He replied, There was no call for it; and *the man* (meaning our Lord) had taken words here and there out of the Old Testament, and applied them in a wrong manner. I wished him to name particular passages; but this he was either unwilling or unable to do. I enquired what *man* he meant. Turning to the title-page of the New Testament, he pointed out the word משיח. I asked, *who* is that? He paused. I replied, Jesus of Nazareth is the Messiah. No, no, said he, with much emphasis; Messiah is not come. I then said, If Messiah is not come,

how is it that you, a Jew, are here in a dispersed and degraded condition? Why is your temple destroyed? Why have your sacrifices ceased? He was silent. The prophecy of Jacob, Gen. xlix. 10, was then quoted; and this he did not attempt to invalidate. I then spoke to him of his state as a sinner. He owned that he had broken the law; but that if he covered his head, shed tears, confessed his sin, and promised amendment of life, that the Almighty God would pardon him. The necessity of atonement he altogether denied. We appealed to the passover. He took the Hebrew Bible, and with great accuracy enumerated all the ceremonies and observances of that typical institution. But when we began to apply it to the Messiah, and to speak of him as the true paschal Lamb, whose blood was shed to save men, whether Jews or Gentiles, from the sword of the destroyer, he became impatient, and wished to go to his merchandise. He, however, mentioned the Talmud, and wished to explain the meaning of the passover out of the Talmud. We told him plainly, the Talmud was worth nothing, and that as it did not come from God; we would not receive it. He did not attempt to vindicate the authority of the Talmud, but manifested extreme haste to go away, saying, that he must try to get a little money by the hooks which he had to sell. I said to him, You labour for the meat that perisheth, and neglect that which endureth to eternal life. God's law is better than thousands of gold and silver. He replied, The law is good, the law is good! and then went his way.

Such is a specimen of the Jews here; and I fear it is too exact a representation of their ignorance, worldliness, and prejudice. Still it is our duty to sow in hope; and, perhaps, the greater their indisposition towards the Gospel, the more incumbent this duty may be upon the disciples of Christ to perform. The promise to *Israel*, in Ezek. xxxvi. 26, is, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Hath God said, and will he not do it? Hath he spoken, and will he not bring it to pass? Here then

is our foundation. The faithfulness and truth of him who cannot lie. We will therefore labour, in dependance upon him for the blessing, and if that be vouchsafed, the Jewish heart, though hard as the nether millstone, shall be softened into all the pliability and obedience of faith. It is, moreover, probable, that even here some are secretly disposed towards Christianity. We have not yet been able to see them, but we trust soon to have an opportunity of conversing with such characters.

The temporal state of the Jews here, as I have already observed, is prosperous. Not so the condition of their brethren in the Barbary states. It is my intention to proceed, in company with Dr. Clarke and Mr. Bailey, to Tangier, the first opportunity, and to make enquiries into their situation, feelings, and prospects. Perhaps we shall find some groaning under the iron yoke of Mahomedan oppressors, willing to hear of and to receive the healing balm of Gilead. At any rate, being so near, we cannot rest satisfied without visiting them; and I trust in my next to be able to lay the result before the Committee.

We have scarcely commenced our labours, but we have seen enough to convince us of the importance and responsibility of the work in which we are engaged; and also of our own utter insufficiency to accomplish it by means of personal effort and ability. It is encouraging to us to know, that many prayers ascend continually on our behalf, forming, as we do, a humble and unworthy part of the Missionary host. We entreat you and the Committee, and the friends of Israel in general, to abound more and more in supplication for the promised outpouring of the Holy Spirit.

PALESTINE.

JOURNAL OF THE REV. W. B. LEWIS.

A very long and detailed account of the proceedings of the Rev. L. Way and his companion the Rev. W. B. Lewis, giving a history of their proceedings down to the 22d

of August last, has just reached the London Society. The more prominent and interesting particulars are as follow:

On the 8th of May last, they sailed from Malta for Palestine in the ship *Hebe*. They passed Candia, the ancient Crete, and made their passage close to the island of Cyprus, from whence, as our readers will recollect, Mr. Wolf, last year, sent home to this country two unfortunate Greek boys, who were left destitute in consequence of the massacre of their relations by the Turks. They were told that the Greek Archbishop had lately been obliged to leave the island on account of Turkish persecution, and that few if any Jews were to be found there; and they judged it best not to land. Early in the morning of the 20th of May, the distant mountains of Lebanon were in sight, and the first visible point in the Holy Land.

On the 21st they were off Sour, the ancient Tyre, which was at first mistaken for Beirout, and in the course of the day they landed; and we think a short account of what they met with will be acceptable to the reader, although it may not, perhaps, strictly speaking, be considered altogether as religious Missionary intelligence.

Ruins are here scattered about as monuments of former grandeur, and we rowed to the shore amidst columns lying literally in heaps. The town itself is truly *wretched* and *miserable*. However, the people appeared civil and much less barbarous in their manners than one would have expected to find. The population, I am told, amounts to upwards of 1200. There are no Jews; 800 are Gree-Melchiti (Catholic) 200 Maroniti; about 30 Schismatici, and 200 Turks. Although these last are few in proportion to the Christians, our eyes had soon to witness the appearance of one of Ma-

homet's ministers on the steeple of the mosque which overtops the rest of the buildings. Thus Mahomet is still dominant in the ancient land of the patriarchs and prophets. There are three churches for the Christians, and one school, which we visited, as well as one of the churches. In the school are 80 boys—no school for girls. The children for the most part were sitting in a heap, making a terrible noise; they were very little, and covered with little red caps. The scene, for the first time, was curious, accustomed as we were to better sights of the kind in England. Nothing in the shape of a table, or chair, or stool, was to be seen. Those that could read were reading the Psalms of David in Arabic, which is the first and principal school-book. After this, I am informed, the epistles are put into their hands, and finally, the Gospel history. It was pleasing to find that the Word of life is not banished from this mournful spot. The archbishop's residence is here; but the see is vacant at present; the last who held it was spoken well of for hospitality; he has been dead five months. The governor, with 20 soldiers, keeps the town tolerably quiet; his son, a boy of fourteen, came on board to see the strange ship from the other world. His hand was bound up, and finding there was a wound by the blasting of gunpowder, our doctor's good services were called into action. Another person who came to visit us, was very thankful for an Arabic Bible and a book of Genesis, which he promised should be read and taken to school.

Tyre belongs to Abdalah Pasha, but though his capital is Sidon, he lives at Aere for safety, as it is strongly fortified. He has held out a long siege against the other Pashas, sent by the Grand Signor to take off his head. But a firman has just arrived from Constantinople to declare a peace, and the armies are withdrawn.

On the 22d of May Mr. Way went to the Vice-Consul to obtain information. They found no circumstances to encourage their remaining at Tyre, and that instead of a population of four hundred Jews

as had been reported, there were not more than thirty in the place. They judged it best to endeavour to find a residence in or near mount Lebanon, where their books might be deposited. Mr. Way accordingly proceeded thither for the purpose, after they had all paid their visit in form to the Vice-Consul. Some of the particulars of this visit, and of Mr. Lewis's proceedings during Mr. Way's absence are interesting.

We were received quite a la Turque. The strangeness in every thing, compared with European customs, is very striking at first. The Vice-Consul, after some time, spoke of the Bible, and exhibited an Arabic Testament given to him by Mr. Wolf. He speaks the Turkish and Armenian, and a little Arabic. Opening his Armenian Testament, he seemed desirous to have a long conversation on 1 Tim. iv.; and contrasting the English with other churches, according to his view of the chapter and of other passages, he appeared very willing to dwell a long time upon her superiority—taking (as he said) for granted the truth of St. Paul's declarations with respect to the "forbidding to marry, to abstain from meats, &c." Not comprehending his meaning, and unable to guess at the motives which led him to direct the conversation to this subject, we were cautious in what we said, though he pressed us to give our own explanations, or to admit the force of his. But before we separated, however, the chief thing was declared to him, namely, that salvation is "*not by works of righteousness which we have done, but according to God's mercy, by the washing of regeneration and renewing of the Holy Ghost.*" And that we ought to pray for the outpouring of the Holy Spirit on the Jews, who are to be converted and restored in the latter days.

In the evening I went to the synagogue, and arriving there an hour before service commenced, I was enabled to have a little conversation with one or two of the rabbies. After some cursory questions, I asked if they still expected the coming of the Messiah, and whether

they thought his advent was near at hand. They said they believed the Messiah was to come, but as to the time of his coming they could not answer; because every thing is uncertain which is unrevealed. They asked me afterwards to point out to them some passages relating to the Messiah; and though it was my intention at first (at least chiefly so) to endeavour to gather information from them, I commenced (as they desired it) with some of those sure promises relating to the Saviour. First, with that contained in Gen. iii. 15. Referring next to Gen. xlix. 10, they (or at least the wisest amongst them) contended that as kings in order to reign must be wise, and as the rabbies are and have been for a long time the wise ones amongst the Jews, these latter still hold the sceptre (as here predicted), and that consequently the Shiloh is not yet come. After alluding to the iid Psalm, I mentioned that the prophecies showed that the Messiah was first to suffer for the redemption of mankind, in order to reign in glory. I pointed them to the liid of Isaiah; this they combated as not relating to the Messiah, because evidently it belongs to one described under the character of a *servant*, as appears by the latter part of the preceding chapter. As soon as this answer was given, and before they would hear any more, the chief spokesman amongst them suddenly said, that as the sabbath was approaching, and as we were in the synagogue, it was not a fit time or place to carry on the discussion; but that in two or three days he would be glad to give me every explanation on the subject. As we were now surrounded by a good number of Jews, I observed, that I thought the sabbath and our time in the synagogue, could not be better employed than in reading and explaining the Scriptures; but, I added, if not agreeable to them, we would discontinue the subject for the present. The rabbi then begged to be excused having coffee prepared for me, if I visited him during the hours of their sabbath, and I requested him to be well prepared with the liid of Isaiah. The Jewish service soon after commenced. About 50 were present with children, and there were little less, as I was informed, than the

whole number of Jews in Sidon. Although so few, they made a very great noise in singing and repeating the prayers, and the children seemed to be well trained in this exercise. The synagogue is clean and airy, but there is no gallery or proper hiding place for the women. A few appeared to be peeping through a small grated window on the top of the building. The synagogue is flat-roofed, like other houses in this part of the world. It is situated in a very dirty and wretched part of the town; indeed, the town itself is miserable in exterior appearance. The streets, if they may be called streets, are very much confined, and run very often under low arches.

May 28. Visited the two Christian churches and schools established here. They belong to the Greek Catholics and Maronites, who, taken together, (according to information) amount to about 2000. There is, I am told, a third little church, which is attached to what is called the French Khan, and where the French Consul resides. But Latin Catholics, as also Greek Schismatics, are reduced to a very small number. The Maronite children (about 30 of them) were assembled, sitting on mats with their shoes off, under an archway adjoining the church. The Greek Catholics (about 50) were up stairs in a little confined place. The children in both schools were engaged (if not in the alphabet) either in reading a book of prayers, (in the office of the mass) or in the Psalms, as at Tyre, and partly in the Testament. I espied also a copy of Isaiah, and in one of the schools, Syriac as well as Arabic books. The Greek Catholic boys were about to go home to dinner (12 o'clock) when I entered, and they broke up by repeating the Lord's prayer, the prayer to the Virgin Mary, and by crossing themselves in the name of the Father, Son, and Holy Ghost. The priests conduct the schools, and the children pay them ten paras each per week (about three half-pence). Some seemed a little more respectable than others. I think much might be done here by the education societies, especially by endeavouring to co-operate in Christian prudence and affection with those friendly priests, without depriving them of their weekly

paras. The patriarchs are not opposed to the Scriptures. Although the book of Psalms is the general school-book, (interspersed with certain prayers to the saints) yet there is no attempt made to explain or inculcate the truths contained in it. Indeed the children are taught to read like parrots; and it would appear, that the boy who can read the fastest, and (I may say) the most unintelligibly, is the best scholar. There is much need of discipline and system in the schools I have seen; and, I believe, throughout the country they are no better. The Turks have five or six mosques, and schools attached to them, where the children are taught the Koran. In passing through the streets, I saw one of these schools; the little fellows were lined on either side of the way in the open air, and the two most busy masters were stone blind—but they appeared to know the Koran at their fingers' ends. If our information be true, the Turkish population is nearly 6000. The Rhamadao, or Turkish Lent, is going on at present: they are supposed to fast all day. They³long for the setting sun, and, for the most part, it is said, carouse all night.

On the 29th of May Mr. Way returned from mount Lebanon. He had been in treaty for a house, but the matter was still undecided, and they continued for a day or two at Tyre, waiting the result.

May 31st. Mr. Way and I visited the synagogue; the service was over; but children, to the number of 30, were engaged at school. The books were Hebrew, and chiefly elementary. They appeared to be in better order than the children in the Christian schools. We immediately went to an upper room in an adjoining house, where the rabbi dwells: he was sitting surrounded by others; they received us very politely. The conversation soon commenced on the subject of religion. Recognising an Hebrew Testament which lay on a shelf, we asked permission to look at it. They said some Englishmen gave it to them. It appeared to be pretty well read, and they soon proved that they were able to refer to passages in it. We pointed out

the third chapter of John: the rabbi read it aloud, and rendered it into Arabic. We then entered into a long conversation which branched into various subjects relative to the special points of difference between Jews and Christians. They opposed the doctrine preached by our Lord to Nicodemus. We referred immediately to Ezekiel xxxvi. 25, &c. The meaning of this passage the rabbi at first confessed his ignorance of. Pressing him on the point, he in fact said, that it was nothing; but he believed it because it was written. Having replied to this curious declaration, he then said, that the passage *might* allude to characters who are decidedly wicked or possessed by the devil, as having hearts of stone, as well as to characters of the contrary description, who follow the commandments of God. Mr. Way stated his views of the subject at some length. The rabbi seemed reconciled, and was willing to allow what was stated to be the truth. Mr. Way immediately said in good humour, Theo I am a Jew, and you are a Christian. This led the rabbi (and the others) to dispute the Messiahship of Jesus Christ, without acknowledging which he could not become a Christian. He said that Jesus Christ was not the Son of David, as was predicted of the Messiah; because, even according to the New Testament, he was the son of Mary and Joseph, or of the Holy Ghost. It was easily shown to him how our Lord might be the son of David, though descended from him after many generations. And as to his being born of a virgin, without human father, we appealed to the predictions in Isa. vii. and ix. With respect to the promise in the viiith chapter, the rabbi maintained that it referred to the son of Ahaz. We said in reply, that the son of Ahaz was not called Immanuel, according to the next chapter. He immediately turned upon us, and contended that Jesus Christ was not called Immanuel, and pointed to the passage in Matt. i. where the angel is represented as directing his name to be *Jesus*. He wished to dwell much upon this point, and others continued to hold forth at the same time; although we endeavoured to explain in what sense the declaration of the prophet was to be understood, and how it was fully appli-

cable to the person of Jesus Christ, and to none else. The meeting was soon afterwards dissolved. I was very glad to see that the Jews were so able to make quotations from the New Testament. Surely this is promising and encouraging, though they still cavil at the doctrines of Christianity. In the assembly there was a stranger, who understood a little Italian. He was an interesting Jew, on his way to Jerusalem. Mr. Way thought him the most reasonable and serious of the party; Mr. Way saw him again in the evening, as he was about to set off on his journey, and spoke earnestly with him on the *main* subject. It occurred to us to consider, whether it would not be a proper and good opportunity for me to go up with this man to Jerusalem, but considering every thing, I thought it would be a hasty step.

Mr. Way and Mr. Lewis continued on board the Hebe at Sidon, going on shore occasionally for missionary purposes; and on the 2d of June the answer reached them relative to the house at mount Lebanon. It was proposed that Mr. Way should take possession on the 1st of July, and he was at first disposed to accede to this arrangement; and as it now became desirable for them to take up their residence on shore, they disembarked their packages from the Hebe; Mr. Way engaged temporary rooms in the adjoining village of Deir El Kamar, and Mr. Lewis, on the 10th of June, lodged himself in the French Khan, close to the residence of the priest who is attached to the little church of the place; the Hebe sailed the following day.

The Journal proceeds thus:

June 11. Learning Arabic with my new friend the priest and his little boys. About half a dozen of them come to him every day to be instructed. The old man is a native of Aleppo; he was eleven years a student in the Propaganda, and has been thirty-eight years a missionary in Syria; not to the Turks or to the Jews, (for he could not preach to

them, as he tells me) but to the schismatics and heretics. The chapel, which is attached to the Khan, he has been attending the last three years. This chapel formerly belonged to a Franciscan convent established here, but which is no longer in existence. I heard the old man say mass this morning, and was so far pleased to find that the service was performed in a *language* which might be understood by the little congregation.

Sidon, June 14. The Padre is visited very much by other priests, who (he tells me) in this country are in *general very ignorant*; many of them *scarcely knowing how to read*; and they come to ask him questions, &c. as if he was their bishop. One of a little better description has been here for some days; he set off this morning for his convent beyond Beirut. He expressed a great desire for an Arabic Bible; I have promised, if possible, to send him one. I was much struck with the punctuality, but the very careless manner in which he and the others repeated their daily prayers together, and a great many of the Psalms, both morning and afternoon. There was no kneeling—no order or form—no regarding of those who might be in the room at the time—and they hurried through the daily work as quick as lightning, though it seemed a great task to look at in the book. Indeed the work of religion in this country among the religionists, seems to be all a show, and to consist chiefly in saying long prayers, and using vain repetitions before the world: and this remark, as far as I am yet able to judge, is equally applicable to Christian, Turk, and Jew. There is no such thing as retirement, *no entering* into a closet, shutting the door and praying to the *Father* which is in secret; and one is continually reminded of the Pharisees in the days of our Lord, who loved to pray standing in the synagogues, in the corners of the streets, and any where to be "*seen of men*."

Sunday, June 15. This is the first sabbath I have spent in the Holy Land. Reuben Coster, the converted Jew, who accompanied us from Nice, was the only one to join me at morning and evening prayer.

June 17. Mr. Way writes to me, saying, that *after all* we cannot have

the house he went to take at Aintoura, and that he has now taken up his abode in a monastery at Abiey, where his new dragoman lives. But he is going in search of another house, and hopes that the Lord will direct him. He recommends me to stay at Sidon, and pursue the study of Arabic.

June 19. Dispatched a short letter to Mr. King, (missionary) to inform him of our arrival in this country. I directed it to Jerusalem, where I hope it may find him, as we are charged with books and letters, &c. for him and his friends, Mr. Wolf and Mr. Fisk.

June 24. This day was observed by the Maronite Christians as the festival of St. John the Baptist, but not by the Greek Catholics. The latter observe it twelve days afterwards; although they profess the same rites and doctrines as the Latin church: they keep the Easter dates. One of the priests, who is in the habit of visiting my old friend the Padre, asked this morning, whether the priesthood in England is not obtained by purchase. A few days ago, I found it not a little difficult to explain to another of these simple-minded men the impossibility of travelling by *land* from England to France. Many such foolish questions are asked, and such ignorance with regard to the most common things is displayed by those who ought to be considered the teachers of the people, as to demonstrate evidently the general state of ignorance—"like people, like priest"—and, alas! "*can the blind (spake the Saviour) lead the blind? shall they not both fall into the ditch?*" The priests, I believe, are almost as poor as they are ignorant; and, excepting those who belong to convents, they saunter about very much amongst their penitents in search of something to eat and to drink. A mass was said this morning in the little chapel in consequence of the French consul's arrival. He arrived on Sunday, for the first time since he accepted the consulship of Sidon. He resided previously at Tripoli, for some years, in the same capacity.

June 25. This morning, when returning from bathing, a young man in the street held out his hand to me with the utmost anxiety for me to feel *his pulse*, and to understand if I was a doctor.

He showed his arms and face covered with yellow spots, &c. One is thus accosted and asked for advice by rich as well as poor, as all foreigners who travel in this country can testify. I cannot, therefore, help feeling, and very frequently, that a missionary doctor might be sent beneficially to the land where the Saviour sojourned, healing all manner of diseases. What a satisfaction (in the contemplation of the love of Christ) to have it in one's power to meet the bodily wants of the sufferer, whilst an evident opening would thus be afforded to the physician of the soul, humbly desirous of treading, as it were, in the very footsteps of his heavenly Master.

Mr. Lewis, under date of the 27th of June, mentions having purchased one of the Psalters printed at a convent on mount Lebanon. It is interspersed with prayers to the Virgin and the saints, and it appears to be the principal school-book, and the task-book of the priests. He proceeds thus:

Sunday, June 29. Reuben passes the sabbath with me; I trust that the God of Abraham is directing and governing the heart of this young converted Israelite with the spirit of truth and humility. And that in love he has led him hither to the land of his forefathers, in order to make him spiritually useful to his brethren according to the flesh. He still seems (as far as I can judge) to be simple-minded, and to be disposed, according to his abilities, to point to the Saviour those who live in neglect of Him whom he regards as the *way*, the *truth*, and the *life*; and as the sovereign Redeemer, who gave himself a ransom for Jew and Gentile. I have received this evening a letter from Mr. Way. It is dated from the college d'Aintoura, and he says, he is in the horrors of settling in a new and empty house.

July 1. A party of German and Russian gentlemen arrived this evening from Jerusalem. I am informed that they have seen Messrs. King, Fisk, and Wolf, and that these dear labourers in the common cause, intend to set off for this part of the country in about eight

or nine days, purposing to take up their quarters on *mount Lebanon* for the summer. This is the first intelligence I have received of them since our arrival, and such happy tidings are enough to gladden the heart, after so much uncertainty about them, and after dwelling so long without seeing a Christian friend, in the midst of ungodliness, hypocrisy, and infidelity.

July 3. The town has been in some state of anxiety; the Turks especially seemed to manifest much alarm. For some days past, Greek vessels of war have been loitering about in view of the coast, and laying hold of the small vessels, &c. of the country. To-day one or more appeared in sight of the town, and reports from cannon were heard at intervals. The Turks were to be seen on the tops of the minarets and houses, spying at the enemy, and various were the rumours. A little time before our arrival a Greek ship, as I was told, was quite close, and fired directly on the town. Sidon is but ill prepared for an attack. The castle, a sort of fort which stands out in the sea, connected with the shore by a long narrow bridge, is its chief protection. But this, I believe, is mounted with little more than a dozen cannons. The other fort, built on a hill at the other extremity of the town, and which has the command of the coast and country around, appears to be in a neglected state. The garrison, as I am told, for the whole of Sidon does not amount to sixty men. I think I must have been misinformed as to the number of the inhabitants of Sidon. I was first told that there were 6000. Though it is *difficult* to judge, I should suppose that the number does not amount to much more than half the number.

Sidon, July 4. I wrote to Mr. Way to-day by a priest, to beg him to give an old Testament in Arabic to this man, as well as the whole Bible to the priest, who had anxiously asked for one the day after I had put up my quarters in the *khan*, and whose name is —. They both belong to the convent San Michieli El Zouke, in the neighbourhood of Aintoura. I was unwilling as yet to open any of the Bible boxes without Mr. Way's concurrence. But as one of the Malta cases was sent to Aintoura the

other day with some things dispatched in the boat, I thought it best to refer these two priests to Mr. Way direct, and I have little doubt but that the anxious desire they both manifest for the word of God will be gratified; and I am sure it is my ardent wish that the word read may be blessed in the salvation of their souls. The *promise* is *always* encouraging, although the unbelieving heart is ever seeking the evidence of things *which are seen*, "*My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper whereto I send it.*"

Sidon, July 5. Messrs. Fisk and King arrived this afternoon; but Mr. Wolf was so much engaged in discussion with the Jews in Jerusalem, that he gave up the pleasure of accompanying his friends. However, he expected to set out in about three weeks or a month. The object they have in view at present, is to settle during the summer, up the mountains, in some convent, or elsewhere, for the purpose of studying Arabic. I hear very gratifying accounts of dear Wolf. He labours, I am told, incessantly, almost night and day; and by his exertions, and his gaining the good will of every body, the door is fully open for proclaiming the Gospel in Jerusalem amongst the Jews. I pray that he may be preserved from all perils and dangers.

July 7. It being the first Monday of the month, Mr. Fisk and I united in prayer this evening, to implore the divine blessing on the exertion of societies, of missionaries, and of individuals every where, as well as on the work which more immediately concerns ourselves in the land of Israel. Mr. King was unfortunately, but necessarily, absent.

July 11th and 12th. Messrs. Fisk and King have left this for Beirout. They talked of going to Aintoura in a day or two to see Mr. Way, for the purpose of having some conversation relative to the good cause in which we are all engaged. Indeed I think it desirable, for the good of religion in general in this country, that we should make it a common cause, and act as much as possible in concert, and upon steady and well-digested plans, surrounded as we are by many and various difficulties. Mr. Fisk considers

Jerusalem as his head-quarters, and he wishes very much that we could form an establishment there as a common concern, and on a permanency. He says, that one can live at Jerusalem with safety during eight months of the year; it is only unhealthy as long as the very hot season continues. Mr. King's object is to assist in the mission, whilst he pursues the study of Arabic, but with the intention still of returning to America in the course of two years, or so. Mr. K. agrees with me in opinion, that Paris is not the place to gain a knowledge of the Arabic as spoken, but that the beginner, whose purpose it is to make a quick progress in the language, would do well to set off for the land of the Arabs, or where natives of this quarter of the world are to be found. It is not easy, indeed, to satisfy oneself here with a master, and there is much need of patience in one who has been accustomed to the general mode of instruction in Europe. But peculiar idioms, the pronunciation differing every where, and oftentimes in the same individual, and a varying accent, (so essentially necessary to be attended to) as well as the many contrarieties in the grammar, can only be overcome *viva voce*, by constant intercourse with the people.

Sidon, Sunday, July 13. A solitary sabbath. During my lonely service I was much affected, especially when reading the hymns, "Thou art near," and "Lo we have left all to follow Thee," out of Miss K.'s Christian Remembrancer for last year. Thoughts of dear friends, and I know not what, made me for a time quite melancholy; but I read a good deal of interesting matter in the Missionary Register for January, relative to the delightful progress of Christianity throughout the world; and a glimpse of news so encouraging was soul-reviving.

July 16. Mr. Way writes to me that he has been confined for a week by a carbuncle in the leg, and is likely still to be a prisoner. I sincerely hope it will not prove serious; but I fear he has overexerted himself, and has not been sufficiently attentive to his health at a time of the year so warm as the present, and in a country so different in every respect from that which he has been accustomed to. In my letter to Mr. Way I took the

opportunity of mentioning, that I have been thinking a good deal these two or three days past with respect to Antioch and Aleppo, &c. And I hinted whether it *might not be advisable* in Mr. W. to write a few lines to Mr. Barker, the English Consul, for the purpose of knowing the present state of things in that quarter, especially with regard to the Jews, who suffered so calamitously last year, and to ask Mr. Barker, (who is very *friendly* to the cause of religion) whether he does not think that a favourable opportunity is *now* offered to the Christian world, for endeavouring to put into execution such a project as Mr. Way formed, and had at heart before we quitted Malta.

I have been thinking also, that a *forcible tract*, suited to the occasion of the late and present visitations of the Almighty in the land, and addressed to the Jew, *if not to Jew, Turk, and Christian*, and distributed amongst the truly miserable and *increasingly* afflicted population, might tend to awaken in many of them a *serious attention* to things eternal, and to what belongs to their real peace.

July 17. Another application from the Convent of St. Michieli, at Zouke, for Bibles. I suppose the wishes of the priests have been gratified, in whose favour I wrote to Mr. Way a fortnight ago, and that this is encouragement for others in the same place to seek the word of life. And can we withhold our hand, and refuse to cast the bread of life upon the waters, whenever opportunity offers, to Jew or Gentile, not knowing whether shall prosper either this or that, or whether they both shall be alike good. Our mission indeed is directly to the Jews, and perhaps the whole stock of Bibles is principally intended for them; but shall we refuse to the Gentiles the crumbs which may fall from our Master's table? And if priests themselves are fed with the bread of life, can they, in gratitude or in conscience, prevent the future distribution of the Bible amongst the people?

My neighbour, the old padre, is soliciting me for an Arabic Bible.

Sidon, July 18. Paid my respects to Monsiegnr the Bishop and Delegato Apostolico. From him Mr. Way has

taken the house at Aintoura; and when the Bishop is in that part of the country, he resides quite close to the college. He has been in Sidon and in the *khan* these three or four days. He is a native of Picdmont, has been seven years a bishop, and has resided in Syria thirty-eight years. He spoke a good deal of Mr. Way, whom he seems to like very much.

July 19. The Bishop returned my visit. He tells me he has had an account to-day of the appearance of the cholera morbus in Laïchia, and that it is likely to be very fatal, as oftentimes it is more infectious, and carries off the sufferer sooner than the plague itself. It is the same calamitous complaint, I am told, which has raged already at Aleppo. Alas! how much all that part of the country has been afflicted for many months, and in various ways. And O that the people *might learn righteousness, whilst these judgments are in the land!*

Sunday, July 20. On this day of the week particularly, it is trying to one's feelings to be deprived of personal communion with fellow Christians, and to be unable to spend, in this strange land, a truly sabbath day.

Christians here, as it may be supposed, with the exception of attending a mass, are little better than the Jews or Turks. Although I do not think the shops of Christians are open in general on this day, so much as in Roman Catholic countries of Europe, yet nominal Christians in these parts seem to have little notion of the proper manner with which this festival should be kept.

July 25. In the morning arrived here the Reverendissimo, as he is called, or President of the Holy Land. He resides for the most part in Jerusalem, but sets out at particular seasons to visit the churches and convents scattered through the country, which are wholly, or in part, under the Pope. His deputation is from *his Holiness*, and he is a sort of bishop, but without a faculty to ordain. He holds a confirmation on Sunday, in the chapel attached to the French *khan*.

In the evening arrived Mr. Wolf, and for the first time I have had the pleasure of enjoying a meeting with this devoted and warm-hearted missionary. He received no notice, before he left Jerusalem,

of Mr. Way's arrival, but feeling himself unwell he determined to join his friends, Messrs. Fisk and King, in the mountains, and he took the opportunity of travelling with an English gentleman, the Hon. Mr. —, who is on his way to Damascus and Palmyra. Mr. Wolf intended to go on to Beirout without delay, but finding that I am here, he will remain a few days, and perhaps until we hear from Mr. Way.

Sidon, July 26. I have spent a happy day in the company of Mr. Wolf, and some hours with his friend the Hon. Mr. —. This is a gentleman very much to be esteemed; he has been travelling a good deal through Turkey, Egypt, Nubia, &c. and is a man of much information. He is a native of Ireland, of noble birth, and connected with some of our first and best men in that dearest of countries. He tells me, when he arrived at Jerusalem, he was very much prejudiced against Mr. Wolf, as well as against all missionaries, and the cause in general. However, Mr. Wolf hearing of his arrival, and of his intention to proceed, after a few days, for this part of the country, wrote to him to beg permission to join him as far as Beirout, as he did not feel himself well, and wished the opportunity of travelling in company. Mr. — replied, that he could not comply with his wishes, as he was accustomed to travel alone. But in a day or two afterwards Mr. — invited Wolf to dinner, and was at once so pleased with him, that he immediately said he would be most happy to have the pleasure of his company as a fellow-traveller. He remained with Wolf some days longer than he had intended at Jerusalem, in visiting the Jews and Jewish Antiquities; and they then set off together for this part of the country. The result on the part of Mr. — is this, that having found reason every day to admire his new acquaintance more and more, his views with respect to missionaries are changed, especially if missionaries resemble Mr. Wolf, of whose liberality, affection, zeal, and disinterestedness, he speaks highly; considering him a person in fact quite fitted for the undertaking in which he is engaged.

July 30. Yesterday morning Mr. Wolf and I, accompanied by our friend

V., rode up the mountains to visit Saviour's convent, belonging to the Greek Catholics, near four hours distance, and we slept at the village of Dzun, which is this side the convent. We undertook the excursion with the hope of finding a book mentioned by Volney in his catalogue of the library attached to the convent, being the history of a Jew converted to Christianity upwards of an hundred years ago. But no one could give us any account of it, and there was no list of the books in the little bit of a library. Having rummaged, without effect, through a set of dirty books, which seemed to have been little disturbed since Volney's visit, we were informed by some of the poor fratri that no such book was there: it was gone away, they knew not where, long ago.

With no little surprise and uneasiness, I find by a message from Mr. Way, in Mr. Fisk's letter, that he does not intend to remain much longer where he is, but on account of his health he is not able to determine at present what course he shall take. As soon as his plan is fixed, he is to inform me. I fear much, indeed, for the state of Mr. Way's health. It appears, that for a few days past he has had a fever, and his leg is not yet well. Mr. Fisk writes with respect to ourselves, "that he trusts, before long, we shall have a happy meeting, and be permitted to unite our prayers and thanksgivings, and to consult together about the best means of advancing the cause of truth and righteousness." He says, he is much pleased with the place which Mr. Way has selected, and trusts it is destined to become a "light house" in *this dark land*. And he expresses the hope that we shall be for many years *fellow-labourers* in that cause to which I have devoted myself.

August 3. Notwithstanding the favourable report I heard yesterday with respect to Mr. Way's health, yet to-day I am beginning to think that the mission in which I expected to be merely the companion, or fellow-labourer, of my dear friend for some months to come, will very shortly rest wholly on myself. It was hinted to me this evening, that Mr. Way's intention is shortly to embark for Europe, and that he means to confine his travelling in this country to

a visit to Jerusalem. But I feel a hope in all things for the best. For God himself is the ruler.

Sidon, Aug. 6. After much anxiety of mind for several days, I have received this afternoon, the following from Mr. Way, dated

Aintura, August 2.

"I had hoped to have seen you with Wolf, but all things considered, you have judged right, as I have resolved (as I can neither travel by land or do any thing) to take a vessel as I at first proposed, and return. I hope to go to Jaffa, and take one peep at the holy city; this, however, is uncertain. Towards the end of the week, D. V. I hope to appear off Sidon, to take in all the things contained in the magazine, and deposit the books for you at Jaffa. It will, therefore, now be best for you to stay there, as Mr. Fisk will come with me to look after his own, and he proposes to return here with you to pass the hot season, and then you will go to Jerusalem, or remain, as you may judge best to promote the cause."

This sudden (as I may call it) but decided intelligence depressed my spirits exceedingly. I felt, as it were, for some time painfully separated from a dear friend, from whom I was looking forward to have derived many advantages, and to have passed many months of happiness. I seemed, as if quite unexpectedly, to be left all alone in a dark and strange land. But I think from my heart, I am able to say, "*God's will be done: his ways are not our ways, nor our thoughts his thoughts.*" The changes of life are not at our command, and this dispensation of Providence, I trust, will humble me much, and make me feel (as it certainly tends to do so) a more simple dependence for the future on the arm of God; to look continually for guidance, support, and happiness. Two verses in one of the Psalms for the evening are very applicable, "*Thou art my hiding place, (O God,) thou shalt preserve me from trouble, &c. I will instruct thee (is the divine answer) and teach thee in the way wherein thou shalt go: I will guide thee with mine eye.*"

Sidon, Aug. 9. Mr. Fisk has arrived from Aintura, by land. He tells me,

that Mr. Way, &c. are on board. He embarked near Zouke, about an hour's distance from the college. It is likely that the vessel will appear in the harbour in the morning.

It seems Mr. Way has given up his intention of going to Jaffa, and seeing Jerusalem. He has determined to sail *direct* from hence to Europe. Mr. Fisk has shown me various papers relative to the house at Aintura. Mr. Way has taken it, and paid for it until the 24th of June next. Being obliged to leave the country, he has formally resigned it, until that time, to Mr. Fisk and myself.

Sunday, August 10. The ship arrived in the harbour this morning. Mr. Way appears to be much reduced, and he suffers a good deal still. He is obliged to keep quiet: but his spirits are good, and though he feels the trial in being obliged to return so soon and unexpectedly, yet he seems to be quite resigned. Mr. Wolf accompanied him on the passage. He returns with Mr. Fisk and me to Aintura, as soon as our dear friend Mr. Way has set sail, which he is in hopes of being able to accomplish in two or three days. We all spent the Sabbath together on board, and Mr. Way spoke on the Gospel for the day.

August 11. One of Mr. Way's servants was attacked about ten days ago, amongst others of the party, at Aintura, with a fever, but considered so well as to be able to ride down to the ship, and to undertake the voyage; he was taken so ill on the passage from Zouke, and especially to-day, as to make it necessary for him to be brought on shore this afternoon, and there are little hopes now of the poor man's recovery.

Sidon, August 12. Poor Joseph is no more—though but a few months ago, when leaving Nice, he was in appearance one of the healthiest and strongest of the party. He generally went by the name of the Russian; but I believe strictly speaking he was not a Russian.

August 13. Mr. Way, his son, and Dr. Watson, have quitted the shores of the promised land to turn their faces homewards, and this morning the remains of the poor Russian, who was to have returned but two or three days ago with them, were interred. Alas, we know

not what a day may bring forth! And how applicable the exhortation of the preacher! *Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.*—Together with myself, Messrs. Fisk, Wolff, and King, the latter of whom came yesterday to Sidon to see Mr. Way, accompanied the funeral, and I performed at the grave the *burial service* in the Italian, as some of the strangers present understood this language.

As there was no priest of the Greek church to perform the *last offices*, and knowing that Mr. Way wished his servant to be buried with simplicity, I listened to none of the kind offers of my Catholic brethren.—However, I succeeded in obtaining a piece of ground in a regular burying-place, and the funeral proceeded this morning without interruption, and with the utmost simplicity. Perhaps for the first time Sidon witnessed a scene of this kind, accompanied by four Protestant missionaries, and protected by two Turkish Janissaries.

Beirut, August 14. After the funeral yesterday, we had another duty to perform, namely, the disposition of the effects of the deceased, as well as of a little money found in his trunk.—Neither his fellow-servants nor Mr. Way knew any thing of his relations, or indeed that he had any. Having therefore consulted the French Consul, I judged it the best plan to have his clothes sold for the benefit of the poor, and thus to make a proportionate division of the whole money amongst distressed families well recommended.

The expences of the funeral being paid, I had the pleasure towards the end of the day, being seated in council, *a la Turque*, amidst Arabs and Europeans, to see relieved about twenty families, many of whom were once respectable, and now ashamed to beg, with nearly the sum of *seventy Spanish dollars*.

This business being settled, and Mr. Way having sailed, Mr. Fisk and I considered it right to proceed to Aintura without delay, and to take up our quarters there, for at least two or three months, together with our friend Mr. Wolf. The books, &c. were dispatched last

night by water, and I quitted Sidon this morning by land.

Sidon is about twenty miles distance, and the road being rough in several places, (though not so bad as on the mountains,) and the weather very warm, I arrived tired and exhausted.

There are very few Jews in this place, but this being the port for entering European goods for Damascus, and being the residence of some Europeans, there appear to be much more life and business here than at Sidon, though the population is less.

Aintura, August 16. Remained yesterday at Beirut, and having arranged matters, though with some difficulty, it being one of the feast-days of the Virgin Mary, Messrs. Fisk and Wolf set off with me this morning for this place, upwards of four hours distance. I have deposited in our Consul's store almost the whole stock of Hebrew and Arabic books, &c. brought from Malta. —Now may God send prosperity, and make this house, or some other of the kind, a blessing to many among Jews and Gentiles.

Sunday, August 17. We have had services in English and Italian, and have dedicated ourselves as it were, anew to the service of God, in receiving the sacrament of communion together, as instituted by our Lord and Saviour.—In the morning I preached on 2 Tim. ii. 3.; and Mr. Fisk in the evening on these words: "*What shall a man give in exchange for his soul?*"

I purpose to keep with me Reuben Coster for the present. He felt no desire to return to Europe with Mr. Way; Mr. Wolf brought with him from Jerusalem young Abraham, an enquiring Jew, and so, to begin, within our little establishment we find a *catechumen*, a baptised Jew, and one who is a missionary. The day of small things is not to be despised: but may happiness dwell amongst us, and may the number increase and flourish, as the cedars of Lebanon.

August 19. We are looking out for a monk to keep us alive in Arabic. Bishop Marone seems very willing to oblige, and to be useful as far as lies in his power. He says, in this part of the

country there is full liberty for Christians. He is a Maronite, and most of the convents about us, and in the mountains, belong to the Maronites. I hear no more the crying of the Turks from the minaret of the mosques, to announce the time of day and the hours of prayer amongst the Mussulmen; but bells are constantly resounding from the tops of the convents, which amidst the smiling valleys, and the calmness that reigns every where, induces me at times to imagine, that I am arrived in a new and happier world.

August 22. Being Friday evening, we commenced a prayer-meeting, as held in Dublin, and various parts of England, in behalf of the poor Jews. And *blessed are they that bless thee, O Israel.* But until very lately, "*this was Zion whom no man seeketh after.*" However, *the time to favour her, yea, the set time* (according to the Scriptures) *is come. For the servants of God take pleasure in her stones, and favour the dust thereof. Arise, thou therefore, O God, and have mercy upon Zion. Amen, Amen.*

~~~~~

#### EXTRACTS FROM THE JOURNALS OF THE REV. JOSEPH WOLF.

LETTERS and Journals from the Rev. Joseph Wolf have been received under different dates, from the 2d of June to the 4th of September last, inclusively.

Under date of the 2d of June, at Jerusalem, Mr. W. relates his last proceedings at Cairo, as follows:

April 6. Professor King preached in French at ten o'clock; I myself in German at ten o'clock; a respectable Jew and some Catholics were among the hearers. Mr. Fisk preached in Greek at four o'clock, I myself preached again at four o'clock, on the Jewish cause, in the Italian tongue; Catholics, Greeks, and a Jew from Ragusa, were present.

In the fourteen days we remained after our return from Thebes, at Cairo, we sold eighty-eight Bibles and Testaments, and gave away fifty-seven copies of



Bibles and Testaments, and 1575 tracts. In Egypt, we sold altogether forty-four Bibles, or parts of them, and gave away 256, making 900 copies of the Word of God, for which we got 2436 piastres; and we distributed 3700 tracts. Before we left Cairo, I received a letter from Mr. Leutzen, a German merchant, who resides at Alexandria. I give you a translation of it.

The letter of Mr. Leutzen is dated Alexandria, Feb. 4, 1823, and expresses the regret of the writer, at his inability to follow Mr. Wolf and his companions to Cairo. He speaks highly of the good effect of their labours at Alexandria, and of the opposition given by some Catholic monks, who were endeavouring to get possession of, and to destroy some of the copies of the Scriptures, which had been put into circulation. The writer gives a short account of a sermon preached by one of these monks, which is worthy of notice, as it shows the way in which the preacher demonstrates the power of the Catholic church and its ministers.

A malefactor in Hungary, was cast into prison, and condemned to death; and he refused to be converted by any means whatever. Several priests were ordered to call at the prison, and visit that obstinate sinner; but all their labour was unfruitful and vain. At length, a Franciscan friar appeared, and undertook the conversion of the malefactor, who, notwithstanding, still persevered in blaspheming the Godhead, and all religion. The Franciscan friar, thereupon began himself to curse and blaspheme every thing, till he arrived at the Virgin Mary, when the malefactor exclaimed: "Stop, O! not her!" The Franciscan knew from that exclamation, that the work was effected, and congratulated himself on having accomplished so great a conversion!

Mr. L. adds, Is not this an abomination, to preach in the holy temple of the Lord such an abominable blasphemy?

You may conclude by this single fact, what a miserable condition the Catholic church here is in.

Mr. Wolf continues thus to relate the particulars of the journey through the Great Desert:

April 7. We mounted camels (Messrs. Fisk, King, and myself) and left Cairo for Jerusalem. We pitched our tent in the plain of Abusabel, three quarters of an hour distant from Hanka. Here we held together our monthly concert of prayer in the desert. We read Deut. x. xi; Acts xx; Exodus xiv.

We had in our company people of different nations: viz. Greeks, Swedes, Turks, Arabs, Armenians, Maronites, Mughrebins, Muscovites. Messrs. Fisk, and King, Americans, and myself a German.

April 10. We pitched our tent in the plain of the desert, called *Jisir*. We sat down with some dervishes from Buhara, in Russia, and I conversed with them in Persian. One of them could read Persian and Arabic; we gave to him an Arabic Genesis. One of the Turks, who read in it, asserted, that the expression, "God rested on the seventh day," is blasphemy, for God never rests, he says, "Let it be, and it is!" I disputed a little while with him.

April 11. We pitched our tent at Arass.—A Dervish flogged his ass, and called him a Jew. (Yehudi.)

I must advise every traveller to provide good water in Cairo, for his journey through the desert, and put it in skins which have been used; for the water in the desert is very bad, and we suffered extremely from having put the water into new skins!

April 16. We stopped at Al-Arish. An Armenian, in whose passport was found an incorrectness, was put in prison, in order to be sent back to Cairo. We went to the governor, and interceded for him, and we succeeded so well, that he was immediately set at liberty, and allowed to continue his pilgrimage towards Jerusalem.

During our journey through the desert, I entered into conversation with Turks of Damascus, and with a Dervish from Tunis.

The Dervish of Tunis, was in posses-



sion of a manuscript which contained an interpretation of the Koran. The Turks desired me to read the whole of it. I began to read aloud till I came to the passage that "there is God, and nothing but God, and Mahomed is the prophet of God." I read of this passage only the first sentence, "There is God, and nothing but God," and passed over the rest; "and Mahomed is the prophet of God." They asked me whether I would not read it? I said, that I believe only "that there is God, and nothing but God!" They asked me then, what my belief, and the belief of the English people is? I told them, "that there is God, and nothing but God, and Jesus Christ is the Son of God, for he was conceived by the Virgin Mary, through the power of the Holy Spirit." I added, that there is with the English perfect

toleration, and that every man is permitted to profess whatever religion he likes, and nobody is allowed to persecute him on account of his belief. They asked me, whether free-masons are to be found in England? I confessed to them my ignorance concerning that society.

They told me, that there are many free-masons among the Turks in Persia, Damascus, and the mountain of Lebanon.

They informed me, that Mussulmen in several parts of Turkey, marry Christian women.

They said to me, that if a Turk should only say that he was not a Mussulman, his tongue, his body, and his family, and every thing of his house would be cursed of God."

[To be continued.]

---

## POETRY.

---

*To the Editors of the Jewish Expositor.*

Gentlemen,

PERMIT me to offer for insertion in your interesting miscellany a little hymn, suggested by a sight of the medal (*Judæa capta*) with which you have headed your title-page. It was originally written for performance on the organ, accompanied by a few voices in my own family circle. The music, which is one of the most beautiful chorales extant, is that of Graun, at the opening of his celebrated cantata of the "Tod Jesu." I believe that notwithstanding the celebrity both of that composer, and of this particular oratorio, it is scarcely known in England, excepting amongst the *unitas fratrum*, who have adapted to this chorale a translation, or rather paraphrase, of the celebrated hymn, "Salve, caput cruentatum."

As many other families, besides my own, desire in their devotions to remember their Jewish brethren, I have ventured to offer this hymn, through your medium, to their acceptance.

Your's, Gentlemen, respectfully,

MARY ANNE SCHIMMELPENNINCK.

*Berkeley Square, Bristol, Dec. 9, 1823.*

## JUDÆA CAPTA.

## Chorale.

*Solenne*  
*Affettuoso.*

OH Zi-on, sa-cred ci - - ty, A-  
7 6 6 8

bode of God the blest! It moves my heart to  
6 6 4 5

pi - - ty, To see thee spoil'd and waste!  
8 6 6 4 5

Thy ho - ly tem - ple le - vell'd, Thy  
6 6

stones laid low in dust; And im-pious Gentiles scoff-

fing, Where once taught God the Just.

## II.

- For.* O holy land! once glorious,  
*Pia.* Now silent, waste, forlorn!  
 Where tower'd thy palms victorious,  
 Thy daughters sit and mourn.  
*Rinf.* O Israel! exil'd captive,  
*Pia.* Dispers'd on foreign strand,  
 Forsaken, fall'n, neglected,  
 O think on Zion's land!

## III.

- Rinf.* O think on that Messiah,  
 Who once thy cities trod;  
 In him, slain, scoff'd, rejected,  
 In him, **BEHOLD THY GOD! FF.**  
 Behold! He whom ye pierced  
 Stands waiting to forgive;  
 Return, repentant Zion,  
 Kiss ye the Son and live!

---

*N.B.*—This Chorale has a very fine and solemn effect in the key of A flat with four flats, where the voices are suitable and deep enough.

## NOTICES.

WE have the pleasure of announcing the formation of a Ladies' Association at Bedford, which promises to be efficiently active in the Society's cause.

*Patroness*—Mrs. Livius.

*Vice-Patronesses.*

The Hon. Mrs. Bedford

Miss Pym

Mrs. Grimshawe.

*Treasurer*—Mrs. Dumelow.

*Secretary*—Mrs. W. Platt.

*Chaplain*—Rev. H. Tattam, Rector of St. Cuthbert, Bedford.

With a Committee of twenty-one Ladies.

OUR friends are requested to take notice, that the meeting of the Committee which has hitherto taken place, at Wardrobe Place, on *Friday Evening*, will in future be held there, on every *Tuesday Evening*, at half past six o'clock precisely. The alteration has been made to suit the convenience of some clerical members, who could not attend on a Friday.

SUBJECT for the Lecture on the Types of the Old Testament, at the Episcopal Jews' Chapel, on Sunday Evening, Jan. 4th,

THE BRAZEN SERPENT, A TYPE OF THE MESSIAH.

## CONTRIBUTIONS TO THE LONDON SOCIETY.

|                                                                                                                 |                      |     |     |
|-----------------------------------------------------------------------------------------------------------------|----------------------|-----|-----|
| A. B. by Messrs. Hoare .....                                                                                    | 2                    | 2   | 0   |
| Christmas Offering .....                                                                                        | (For Palestine Fund) | 100 | 0 0 |
| Hornidge, Mrs. Harlesden Green, by Rev. F. Close ....                                                           | 1                    | 0   | 0   |
| Jones, Mrs. Glasbury, near Brecon.....                                                                          | (For Palestine Fund) | 1   | 1 0 |
| Liebenrood, G. E. Esq. Prospect Hill, Reading, Bucks .....                                                      | 2                    | 0   | 0   |
| Payne, Mrs. collected by her .....                                                                              | 6                    | 1   | 3   |
| Prendergast, Mrs. Richmond, collected by (For Palestine Fund)                                                   | 5                    | 0   | 0   |
| Birmingham, Miss M. L. Pratt, collected by her, and produce of<br>Sale of Puzzles, &c. ...                      | 10                   | 0   | 0   |
| Blackburn, by Mr. J. Eccles .....                                                                               | 5                    | 6   | 6   |
| Cambridge Undergraduates, by W. Sharpe, Esq. ....                                                               | 70                   | 0   | 0   |
| Cheltenham, (Rev. C. Jervis, <i>Vicar</i> ) collected after a Sermon by<br>Rev. G. Hamilton, deducting expenses | 9                    | 1   | 6   |
| Clewer, by Mrs. Davis .....                                                                                     | 10                   | 7   | 8   |
| Melton Mowbray, by Miss F. Stokes .....                                                                         | 2                    | 18  | 6   |
| Portland Society, Maine, America, by Asa Rand, Esq. (H. T.)                                                     | 73                   | 0   | 0   |
| Romsey, Hants, by Rev. James Crabb ....                                                                         | 3                    | 12  | 0   |
| Rugby, by Miss S. C. Marriott .....                                                                             | 10                   | 11  | 0   |
| Ryde, Isle of Wight by Mrs. Young .....                                                                         | 4                    | 0   | 0   |
| Scotland:                                                                                                       |                      |     |     |
| Stewarton Sabbath School, one-third of collection for<br>Missionary Purposes .....                              | 3                    | 11  | 3   |
| Worcester, by Rev. D. Morgan                                                                                    |                      |     |     |
| For General Purposes....                                                                                        | 51                   | 2   | 8   |
| For Palestine Fund .....                                                                                        | 51                   | 2   | 8   |
|                                                                                                                 |                      | 102 | 5 4 |



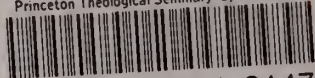


**For use in Library only**

**For use in Library only**

I-7 v.9  
Jewish Expositor and Friend of Israel

Princeton Theological Seminary-Speer Library



1 1012 00314 8147